# CORPUS OF BENGAL INSCRIPTIONS.

BEARING ON
HISTORY AND CIVILIZATION OF BENGAL

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#### **PREFACE**

A request to deliver a series of lectures on the historical and literary value of the Inscriptions from Jadavpur University, Calcutta, attracted us towards the inexhaustible stock of historical and literary documents contained in the Inscriptions of Bengal. The present work is the outcome of the interest evoked in us. Our aim is rather to benefit the new entrants to the realm of Epigraphs than to cater to the needs of the scholarly world. Consequently, we have no pretension to profundity, and our aspiration is modest. It is felt, however, that the work will present an interesting study to the general reader as well, whose sympathy, valued advice and helpful appreciation are sincerely sought after.

This collection of the inscriptions is not wholly complete. We propose to publish a further volume in future, if encouraged.

For the preparation of the text we have depended largely on the "Select Inscriptions" (Vol-I) by Dr. D.C. Sircar, Gaudalekhamālā by A. K. Mautra and Inscriptions of Bengal. Vol-III edited by N. G. Majumdar. We take this opportunity of extending our warmest thanks to all of them. Respectful gratitude is also due to Dr. R. C. Majumdar, M.A., PH.D., F.A.S., F.R.A.S., Ex-Vice-Chancellor and Professor of History, Dacca University, who first initiated the systematic study of ancient Bengal. His Dacca History of Bengal (Vol-I) has supplied us with valuable data for this volume.

Thanks are also due to the young Manager of the Calcutta Oriental Press Private Ltd. who has helped in the process of printing. Dr. Gopikamohan Bhattacharya, Srī Hemanta Kumar Ganguli, Dr. Debaranjan Mukherji and Dr. Sitanath Goswami have rendeted valuable assistance in the matter of correcting proofs. Our sincere thanks go to all of them. We must also express our obligations to Sri Swaminath Pandey M.A., Sri Ramananda Acharya, B.A. and Sriman Arindam Chaudhuri for having prepared the Index. We are painfully aware of the many shortcomings of this work and we only crave the indulgence of our readers for presenting a systematic compilation of the Bengal Inscriptions along with English rendering in a single monographi.

In conclusion, we will be failing in our duty, if we do not express our sense of gratitude to Sri Amitatanjan Mukherji, M.A. LLB., Sri Dharanidhar Maity, Sri Gopal Krishna Maity, M.A., B.L., Mrs. Arati Mukherji, Mrs. Namita Mukherji, Mrs. Binapani Maity, Srimati Malavika, Sriman Parthasarathi, Sriman Sumit Kumar and Amitava—members of the two families who have rescued our spirits from running down and have contributed in their own way to the successful completion of the work.

Jadavpur University Ramaranjan Mukherji & Sachindra Kumar Maity

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# Corpus of Bengal Inscriptions

#### CHAPTER I

#### INTRODUCTION

#### Geography of Bengal

The name Bengal was first applied by the Europeans. The geographical boundary of Bengal, changes from time to time in accordance with the political situation in Eastern India. Its area also changes for the same reason. The heart of Bengal is one of the largest deltas in the world and it is formed of a great plain of moist silt brought down by the rivers Ganges and Brahmaputra from the Himalayan mountains. The Ganges and the Brahmaputra with their numerous tributaries are the sources of water supply in Bengal. But hilly country is incorporated along the borders of Bengal. It is bounded by the Himalayas in the north, the Bay of Bengal in the south, the Brahmaputra, the Kangsa, the Surmā and the Sajjuk rivers in the east, the Nagar, the Barākar and the lower reaches of the Suvarnarekhā in the west.

Bengal with its numerous names and divisions has been familiarly known from ancient times. The Banga (Vanga) and the Lāḍha (Rāḍha) countries are referred to as one of the sixteen Mahājanapadas in the Jaina Bhagavatī Sūtra¹. Moreover, the different divisions of Bengal have been known to us from the very earliest time. The Vedic, Epic, Sutra and the epigraphic literatures refer to the different geographical divisions of Bengal. They were Gauḍa, Vanga, Samtaṭa, Pavāk, Punḍravardhana, Harikela, Rāḍha, Tāmralipta and others. But the boundaries of these divisions changed from time to time.

<sup>1.</sup> Roychaudhury-P. H. A. I : P. 82 (1938)

## Inter-Mixture of Different Racial Groups

Scholars differ regarding the admixture of different racial elements. Prof. Sylvain Levil holds that Kalinga-Trilinga, Anga-Vanga, Pulinda-Kulinda, Kosala-Tosala, Odra-Pundra are included in the Munda, Kol and Mon-Khmer group of dialects. They can be traced from the Khasia hills of Assam, Burma, Malaya Archipelago and Nicobar islands, They are generally known as Austric languages According to Risley, Bengalees are an admixture of the "Dravidian and Mongolian elements with a strain of Indo-Aryan blood in the higher groups". But this is not accepted by all. In the opinion of Dr. B. S. Guha, "the Brahmanas and the Kshatriyas have the Alpine race elements and the Austroloid blood group can be traced from the Malas of Santal-Parganas, Bankura and Midnapore and even the Mongoloid elements from the people of the Brahmaputra delta." 2 And the Aryan migration in Bengal took place long after their settlement in the Sapta-Sindhu regions.

## Early History of Bengal

The early Vedic literature contains no reference to Vanga. It was apparently beyond the pale of the early Vedic civilization But in the Aitareya-Aranyaka Magadhas, Vangas and Ceras are compared to birds. This may indicate their non-Aryan origin. The Vanga country was also known to Manus as the home of the degraded Kşatriyas, who were not righteous and did not pay any respect towards Brahmanas. They were, thus, no better than the Sūdrass.

The Santi-Parva of the Mahabharata refers to the Pundras and Vangas as the subject people of the Magadhan king Jarasandha". The Anga king Karna joined Kuruksetra war

P. C. Bagchi: Vienta, Part III; 1340 B. S., PP. 413
 Prablish—1310 B. S. p 257

<sup>3.</sup> Cambridge Hut. of India-Vol 1; N. K. Dutta-Aryanization of India

<sup>4.</sup> II. I. I.
5. S. B. II. ; XXV, P. 412
6. Ibid
7. Ch. XXX, (Cal Ed.)

with his troops from Anga, Vanga, Pundra and Kalinga. The Vanga country also was referred to by the Jaina Bhagavatī Sūtra. It was afterwards annexed by the great Magadhan king Bimbisrāa.

#### Nanda Rule

After the conquest of Gandhara, Alexander failed to proceed further to force a conclusion with Agrammes, who was the king of Gangaridae and the Prasti. He is identified as the last Nanda king Mahapadma Nanda of Magadha and its adjoining provinces. Plutarch informs us that he was ready to encounter Alexander with the help of his vast army.

#### Maurya Rule

The kingdoms of Cola, Cera, Keralaputra, Satiyaputra in the far south and the Yavana kingdoms in Persia are recorded in the Aśokan Edicts<sup>4</sup> as his neighbouring states. They were also independent of his political control. But Bengal is not included within this list. On the other hand, Hiuen-Tsang<sup>5</sup> visited many Aśokan topes at Karnasuvarna, Samatata, Davāka, Tāmralipta and Pundravardhana. All of them, were in the ancient Bengal. Moreover, Pātaliputra, the capital city of the Mauryas, was very contiguous to Bengal. Aśoka conquered only Kalinga and not Bengal. This undoubtedly signifies that Bengal was included within his kingdom. One inscription from Mahāsthān has been found from the Bogra district. It records the famine condition of that place during the bad days of the Mauryas<sup>6</sup>.

#### Post-Maurya Rule

The political history of Bengal after the downfall of the

<sup>1.</sup> Political Hist. of Ant. India-H. C. R. p. 82 (1938)

<sup>2.</sup> P. H. A. I.: p. 157 (1938) 3, Ibid

<sup>4.</sup> Asokan Ins. (Rock Edicts: V & XIII)

<sup>5.</sup> T. Watters-vol : II ; P. 187 ; 190-191.

<sup>6</sup> Select. Ins .- D. C. Sircar-p. 82 (1st. Ed.)

Mauryas upto the rise of the Imperial Guptas is difficult to follow. The Murundas might have ruled a considerable part of north-eastern India for a brief period of time. After that the Devaraksitas ruled over Pundravardhana, Kośala, Odra and Tāmralipta, but it is difficult for us to identify them properly.

In the opinion of Dr. H. C. Roychaudhury, "the political condition of Bengal at the beginning of the fourth century A. D. was probably not very different from that depicted in the epics. A number of sturdy states, sheltered by the great barriers of rivers and swamps, constituted its most prominent characteristic"s

## Gupta Rule

From the account of the Chinese pilgrim, I-Tsing<sup>4</sup> we know that Śrigupta, the founder of the Imperial Gupta dynasty was ruling somewhere in the Murshidabad (i. e. Mṛgasthāpana) district of Bengal. He was, however, a Mahārājā and a subordinate chief of Bengal. His son, Ghatotkacagupta held the same position in Bengal. His son Candragupta I was the first independent sovereign of this dynasty. With the help of the Licchavis, he conquered Prayāga, Sāketa and Magadha<sup>6</sup>. So it is apparent that Bengal was not included within his kingdom.

The Allahabad Pillar inscription of Samudraguptas records the submission of the States of Samatata, Davāka and others to Samudragupta. Both Samatata and Davāka were in Bengal. Moreover, from the Meharauli Iron pillar

I. Early Hist. of N. India-S. K. Chattopadhyaya-p. 119 (1958)

<sup>2.</sup> Ibid-p. 130

<sup>3.</sup> Hist. of Bengal-Vol. I. p. 46

<sup>4.</sup> Clanical Age-R. C. Majumdar-p. 2 (1954)

<sup>5.</sup> Ibid. p. 3 6. Fleet (C. 1. 1.) p. 6

inscription of king Candra<sup>1</sup> we know that he "duly defeated the Vanga host" in the battle-field. Now, the king Candra is generally identified by the Indologists with Candragupta II of the Imperial Gupta dynasty<sup>2</sup>. Thus, from this inscription it is clear that the different parts of Bengal were ruled by many independent kings who took up arms against the Gupta kings. They were also duly defeated by Candragupta II<sup>3</sup>.

The Dhānāidaha copper plate<sup>4</sup> and the two Dāmodarpur copper plate<sup>5</sup> of Kumāragupta I and the Bāigrām copper plate<sup>6</sup> of the Gupta year 128 (A.D. 448) signify that Kumāragupta I had very strong hold over his Bengal provinces. The Puṇḍravardhana-bhūkti and the Koṭivarṣa Viṣaya were the units of his administration. No inscription has been found from Bengal during the reign of Skandagupta; but inscriptions of his successors have been found from Bengal. This shows that Skandagupta ruled over Bengal.

The Pāhārpur copper-plate<sup>7</sup> of the Gupta year 159 (A. D. 479), two Dāmodarpur copper-plates<sup>8</sup> of Budhagupta, Gunāighar copper-plate of Vainyagupta<sup>9</sup>, another Dāmodarpur copper plate of the Gupta era<sup>10</sup> 224 (A. D. 543) also point out that the successors of Skandagupta still ruled Bengal. At the same time it is quite true that they lost their hold gradually over other parts of India.

## Post-Gupta Period

The great Gupta empire faded into insignificance roughly about the middle of the sixth century A. D. Many independent dynastics arose in different parts of northern India. Most important among them were the Maukharis of Kanauj,

<sup>1.</sup> Fleet (C. I. I.) P. 141

<sup>2.</sup> Select. Ins. Vol. I-P. 275 (1942)

<sup>3.</sup> Fleet (C. I. I.) p. 141

<sup>4.</sup> Select Ins. Vol. I. p. 280

<sup>5.</sup> F. N 4. P. 282-287

<sup>6.</sup> Ibid, p. 342

<sup>7.</sup> F. N 4. P. 346

<sup>8.</sup> Ibid. p. 324; 328

<sup>9.</sup> F. N 4, p. 331

<sup>10.</sup> Ibid. p. 337

the Puşyabhūtis of Thāneswar, the Maitrakas of Valabhî and the Later Guptas of Mālwā

Three plates1 of the period have been discovered in the Faridpur District in Bengal. It is recorded there that Mahārājā Gopacandra, Dharmāditya and Samācaradeva apparently ruled that part of Bengal. On paleographic grounds these inscriptions can be placed in the sixth century A.D2. It is also suggested in the Harahas inscription of 554 A.D. that Isanavarman of the Maukhari dynasty "compelled the Gaudas to take shelter on the sea shore". Again, the Calukya king, Kirtivarman, son of Pulakesin I, claimed to have defeated the king of Anga, Vanga and Kalinga\*. But it is very difficult for us to know the identity of the king defeated by him. Moreover, the Vappaghosavata grant<sup>8</sup> records the donation of land of Bhatta Brahmavirasvämin by Sāmanta Nārāyanabhadra who was an official of Mahārājā Jayanaga. The grant was issued from Karnasuvarna. Dr. R. G. Basak<sup>8</sup> is inclined to place Jayanāga before Śaśāńka,

# Reign of Sasanka

When Prabhākaravardhana of Thāneswar was rapidly extending the boundaries of his kingdom, a new power under the leadership of Śaśāńka had arisen in Bengal, Śaśānka played a very significant role in the struggle for supremacy in north Indian politics. Apparently he became the king of Gauda towards the close of the sixth century A.D. He belonged to the same type of military adventurer as Yaśodharman of Mālwā?. We know nothing about their predecessors and successors. They rose and vanished like meteors leaving behind their splendid military glory. But the

<sup>1.</sup> Select Ins I-p.350; 354; 357 2. Ibid

<sup>3.</sup> L. I., XIV, p 110 4. Mahakuta Ins. 1. A. XIX, p. 16

<sup>5.</sup> E. I.—XVIII. P. 60 6. Hist. of N. E. India, p. 139

His Mandasore ins :—C. I. I :—III. P. 146; Ind. Ant :—XVIII P.219;
 XX. P. 188

contemporary records give details of Śaśāńka's career and achievements. Bāṇabhaṭṭa calls him the ruler of Gauḍa, and Hiuen-Tsang describes him as the ruler of Karnasuvarna.

In the Rohtāsgarh seal-matrix¹ his name is recorded as "Śrī-Mahāsāmanta Śaśāńkadevasya" (i.e. "of the illustrious great vassal Śaśāńka"). It may, therefore, be conjectured that Śaśāńka at first began his career as a subordinate chieftain ruling under Avantivarman of the Maukhari dynasty or Mahāsenagupta of the Later Gupta dynasty². The Harāhā inscription of Îsānavarman³ and the Deo-Baranak inscription of Jivitagupta II¹ record the supremacy of Îsānavarman, Sarvavarman and Avantivarman over Bihar. Again, the Āpṣad inscription of Ādityasena⁵ refers to his grand-father Mahāsenagupta's defeat of Susthitavarman on the bank of Lauhitya. Susthitavarman was the king of Kāmarūpa, Avantivarman and Mahāsenagupta were contemporaries of Śaśāńka. He was, thus, the seudatory of one or other of the two.

According to Hiuen-Tsang and Bāṇabhaṭṭa, he became the master of Gauda; and Karṇasuvarṇa was his capital. During his reign the political condition of northern India became complicated after the marriage of Rājyaśri, the daughter of Prabhākaravardhana, with Grahavarman of Kanauj. The kingdom of Kanauj and Thāneswar were, thus, united by a successful wed-lock. In order to counter-act this Śaśānka formed an alliance with Devagupta of Mālwā. They, then, jointly attacked Kanauj, and its ruler Grahavarman was defeated and killed in the battlefield. His wife, Rājyaśri, was

<sup>1.</sup> Corpus, III, P. 284

<sup>2.</sup> I. H. Q. XII, p. 457; Hist. Beng. I. p. 59 Decline of the Kingdom of Magadha (1st. Ed.) (Dr. Sinha) p. 222-3

<sup>3.</sup> Ep. Ind. XIV p. 110

<sup>4.</sup> Corpus III, p. 213 (No. 46)

<sup>5 .</sup> Ibid: 42, I. H. Q., XII, p. 457

taken captive. His supremacy over Orissa is also proved by his Ganjam plates of 619 A.D.

The news of this victory reached Rajyavardhana of Thaneswar. He at once marched against Devagupta who was descated by him. He then advanced towards Śaśānka. But Rājyavardhana "was allured to confidence by false civilities on the part of the king of Gauda, and then weaponless, confiding, and alone, despatched in his own quarters."2. He was, thus, treacherously murdered by Śaśānka. This account is upheld by Mr. C. V. Vaidya3, Dr. R G. Basak4 and Dr. D. C. Gangulis. The Chinese pilgrim also states, "Śaśāńka addressed his ministers in these words, if a frontier country has a virtuous ruler, this is the unhappiness of the mother kingdom. On this they asked the king to a conference and murdered him"6. Harsa's inscription records that "he (Rājyavardhana) gave up his life in his enemy's house, owing to his adherence to his promise (satyānurodhena)"7. But this is not accepted by Mr. R. P. Chanda, R. D. Banerjee and Dr. R. C. Majumdar8. In their opinion, Bana and Hiuen-Tsang were biased against Śaśāńka who was against Buddhism and antagonistic to Harşavardhana. Bāna refers to Sasānka as "the vile Gauda (Gaudadhama)" or "the serpent of Gauda (Gauda-Bhujanga)". Thus, in their opinion Rajyavardhana was defeated and killed in fair fight.

In that case, why did Śaśāńka not occupy Kanauj after his victory? It is, however, certain that Harşavardhana became furious with him for the death of his elder brother. The Si-Yu-Ki informs us that Harşavardhana first marched,

<sup>1.</sup> E. I. VI P. 143; I. H. Q. XII, p. 459; E. I. XXIII. p. 197

<sup>2.</sup> Cowell, Eng. Tr. of Harsacarita, p. 192

<sup>3.</sup> Medieval India, I., p. 4

<sup>4.</sup> Hist. of N. E. India, p. 144-50

<sup>5.</sup> I. H. Q.—XII, p. 462-64

<sup>6.</sup> Beal-Records-p. 210-211; Watters I, p. 343, Life p. 83

<sup>7.</sup> E. I. VI p 210

<sup>8.</sup> Gaudarājamālā-p. 8-10, Early Hist.of Bengal p. 17-18 Hist. of Beng.I

towards the east, apparently against the Gauda king, Śaśāńka, The She-Kia-Fang-Chi further states, "so the king with Kumārarāja (Bhāskaravarman of Kāmarūpa) destroyed (subdued?) the heretical king Śaśānka, his army and his followers". It is, thus, suggested that the combined forces of Harsa and Bhāskaravarman stopped the aggression of Saśānka. The Ārya-Manjuśri-Mulakalpa also records the conflict between the king Ha (Harşa) and Soma (Śaśāńka). Soma was defeated "and was forbidden to move out of his country"2. The king Ha or Harsa was duly honoured in the land of the Mlecchas (i.e. the eastern country) and returned home. But the Ganjam plate of 619 A.D. records the power of Śaśānka over Bengal and Orissa. On the other hand, if we believe the account of the She-Kia-Fang-Che his defeat took place sometime after that date. His heavily adulterated gold coins also signify the martial and material loss of the country. According to Ma-Twan-lin, Harsa assumed the title of "the king of Magadha" in 641 A. D.5 and that took place long after the death of Sasanka. Dr. R. S. Tripathi is of the opinion that Bengal passed into the hands of Harsa after the death of Śaśānka.6

Although Śaśānka had a very humble beginning, his name must be preserved in the annals of Bengal as the first great king of Bengal. He not only made Gauda a powerful state, but he also extended the influence of the Gauda country over the southern parts of Bihar and Orissa. He even attempted to dominate the political affairs of northern India by conquering the Mahodayaśrī (Kanauj) and forming an alliance with Devagupta of Mālwā. Moreover, he was a

Dr. P. C. Bagchi-Ref. (Early Hist. of N. India-Dr. S. K. Chatterjeep. 248)

<sup>2.</sup> Jayaswal, p. 50, Text p. 54

<sup>3.</sup> Ibid

<sup>4.</sup> Hist. of Beng. I, p. 79; J. N. S. I. (1960)—XXII

<sup>5.</sup> Hist. of Kanauj-Ch. IV & V

<sup>6</sup> Hist. of Kanauj-Ch. IV & V.

Saiva and wanted to revive Saivism with full glory in Bengal. Thus, in many senses he was the precursor of the Pala imperiatism in Eastern India.

## Period of Anarchy

For about a century before the Pālas came to power, the political history of Bengal is one of anarchy, confusion and disintegration. The death of Śaśānka at about 637 A.D. proved a death blow to Bengal for sometime. He had successfully united the northern and western parts of Bengal. But after his death the two regions were separated. This is also corroborated from the accounts of Hiuen-Tsang and Tārānāth. He paid a visit to Bengal at about 638 A.D. He describes Bengal proper as split up into four kingdoms. viz. Pundravardhana, Karņasuvarna, Samatata, and Tāmralipta.

After the death of Śaśāńka, Bengal lost all its political solidarity. The neighbouring powers conquered it several times in succession. In the opinion of Tārānāth there was not a king in the whole country. Every influential Kṣatriya, Brāhmin and respectable merchant ruled their own locality independently. Their autocratic rule brought the people great suffering.<sup>3</sup>

Certain parts of Bengal were conquered by Bhāskarvarman of Kāmarūpa. But the nobles of Bengal were not idle. At the beginning of the eighth century a king of the Saila dynasty made himself the master of Pundravardhana (North Bengal), This was followed by the invasions of Yasovarman of Kanauj and Lalitāditya of Kashmir. Sri-Harsa (or Harisa), the king of Kāmarūpa also invaded Bengal.

History of Bengal-I, (1943) p. 89; Khalimpur C. P:\_E.
 I-IV. P. 243.

<sup>2.</sup> I. A:-IV. P. 365-66.

<sup>3.</sup> Ibid.

## THE PALAS OF BENGAL

#### Gopāla

For a few centuries there was "Mātsyanyāya" in Bengal; 1 might was right and the sword was the only arbitrator. But the evil brought its own remedy. To put an end to this insufferable state of things, the people of Bengal met together in an informal assembly. They then elected a chief, named Gopāla, as their king. Thus, the famous Pāla dynasty of Bengal was founded in 750 A. D.2

We do not know any detail about the family history of Gopāla. It is evident from the Pāla epigraphs that his grandfather Dayitaviṣṇu and his father Bapyaṭa were great warriors. It is also very probable that Gopāla was also a well known warrior, a for at a time of great danger it would have been unwise to elect an ordinary man to the throne without any military experience or royal heritage.

We do not know the definite date of accession to the throne by Gopāla. But it was probably in 750 A. D. that he assumed royal power. It is equally doubtful whether he was elected as the king to rule over the whole of Bengal. But it is certain that the whole of Bengal came under his sway within a short time. He, ultimately, consolidated his dominions from "the Himālayas to the sea". Moreover, after the anarchy and misrule of a century and a half he brought peace and prosperity throughout his empire. Most probably like the other great rulers of ancient India, Gopāla wanted to establish a great empire in northern India. He conquered Magadha and when he proceeded towards the north-west, he was defeated by his rival Vatsarāja of the Gurjara-Fratihāra dynasty. He was also proceeding towards the east.

He was an ardent Buddhist and sounded a monastery at

<sup>- 1.</sup> Khalimpur C, P :- E, I :- IV, P, 243.

<sup>2.</sup> Ibid.

<sup>3.</sup> Ibid.

<sup>4.</sup> Cawalier Prafasti-E. I:-XVIII, P. 101.

Uddandapur in Bihar. He died at about 770 A. D. He left his flourshing kingdom to his son and successor Dharmapāla.

## Dharmapāla

Dharmapāla was the real founder of the greatness of this dynasty in north-eastern India. After consolidating his power over Bengal, he launched a campaign against Indrāyudha of Kanauj. Indrāyudha was defeated and deposed from the throne. Dharmapāla then placed his own nominee, Cakrāyudha, on the throne of Kanauj. But he was defeated by Vatsarāja of the Gurjara-Pratihāra dynasty. This is corroborated by the Wāni and the Rādhānpur grants<sup>2</sup>.

Their conflict was the natural outcome of the imperial designs of both these powers. Dharmapala inherited a powerful and consolidated kingdom from his father. He, then, began to extend his dominion towards the west, when the political situation of northern India admirably suited his ambition. Unluckily Vatsarāja also felt the same urge for imperial ambition. He, then, wanted to utilise the same opportunity by pushing his conquests towards the east. Thus, in their contest Dharmapala was apparently displaced from the throne of Kanaujs. But the situation took another turn by the providential intervention of the Rastrakūta king Dhruva in north Indian politics. He inflicted a crushing defeat upon Vatsarāja and forced him to take shelter "into the trackless desert of Rajputana"4. After that he boasted, that he had defeated a Gauda king who was no other than Dharmapala The Sanjan grants of his grandson states thus,-

> "गङ्गा-यमुनयोर्मध्ये राज्ञः गौड्स्य नश्यतः लक्ष्मीलीलारविन्दानि श्वेतछत्रासि यो हरेत्"।

<sup>1.</sup> E. I :-- IV. P. 243; Gaudalekhamālā-- P. 11. 6:-- H. B :-- P. 111.

<sup>2.</sup> E 1:-VI. P. 244; I. A :-XI. P. 157.

<sup>3.</sup> E. I :-- XVIII P. 101.

<sup>4.</sup> E. I :- VI. P 244; I. A :- XI, P. 157.

<sup>5.</sup> E. I :-XVIII. P. 250; Also-Baroda and Surat Plates of Karkarāja :I. A :-XII. P. 160; E. I XX P. 145.

But this defeat is not recorded in his own inscription nor in his son's records. It is only recorded in his grandson's inscription. Thus, in the opinion of Dr. R. C. Majumdar, Dhrūva after defeating Vatsarāja, who had defeated Dharmapāla, vaguely, claimed to have defeated the Pāla king.<sup>1</sup>.

After the death of Vatsarāja and Dhrūva, Dharmapāla became all powerful in northern India. Again, he occupied the throne of Kanauj and placed Cakrāyudha upon it. Apparently after that memorable incident he convened an imperial council at Kanauj. It was largely attended by good many kings of northern India. They were the kings² of,—

भोज र्मतस्य : समद्र : कुरु-यदु-यवनाविन्त-गान्धार-कीर-भूपैर्व्यालील-मौलि-प्रशति-परिश्रतेः साधु-सस्कीर्यमाशः । ह्प्यत्-पाञ्चालवृद्धोद्धं त-कनकमय-स्वाभिषेकोदकुम्भो दत्तश्रीः कान्यकुब्ज-सल्लित-चलित-भू तता-लक्ष्म येन ॥ (१२)

".... he installed the illustrious king of Kānyakubja, who readily was accepted by the Bhoja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gāndhāra and Kīra kings bowing down respectfully with their diadems trembling and for whom his own golden coronation jar was lifted up by the delighted elders of Pāñchāla". This is also corroborated by a verse from the Bhāgalpur inscription of Nārāyaṇapāla. It runs thus:—

जित्वे न्द्रराज-प्रभृतीनराती— नुपार्जिता येन महोदय-श्रीः। दत्ता पुनः सा वितनार्थियत्रे चक्रायुधायानित-वामनाय॥ (३)

<sup>1.</sup> H. B :- P. 111.

E. I :—IV. P. 243;
 Gaudalekhamālā P. 11;

J. A. S. B :—XLVII, P. 584;
 Gauda :—P. 56.

So we are in a position to say that after defeating Indrāyudha or Indrarāja, he placed his own nominee, Cakrāyudha on the throne of Kanauj. Apparently, therefore, Dharmapāla made himself suzerain in northern India. But the success of the Pala king was, however, short lived. Only for a brief period had the Rastrakuta king lost some interest in north Indian politics. After the death of Dhruva his son and successor Govinda III (cir. A. D. 794-814) ascended the throne of the Rastrakuta empire. Within a short time he was able to consolidate his power in the Deccan. He, then, turned his attention towards the north. He is said to have "carried away in battles the fair and unshakable fame of king Nāgābaloka". He was none other than Nagabhatta II who was the son and successor of Vatsarāja. Aster that victory he marched towards the Himālayas and "Dharma-Cakrāyudha" submitted to him of his own accord. This is recorded in the Sanjan grant1 which runs thus :-

# . स्वयमेव प्रशाती •••••धर्म चक्रायुधी ।

But in the opinion of Dr. R. C. Majumdar this was evidently exaggerated by the court-scribe, for the combined army of Dharmapala and his vassal could not resist the north-eastern march of Govinda III<sup>2</sup>,

Govinda III soon retired to the Deccan and was engrossed in internal affairs. Available sources suggest that Nāgabhaṭṭa II seized the opportunity and consolidated his position by successful diplomatic policy. He, then, marched against Kanauj and defeated Dharmapāla's vassal Cakrāyudha. This ensured a battle between Dharmapāla and Nāgabhaṭṭa II, the result of which seems to have been favourable to the latter.

<sup>1.</sup> E.1:-XVIII. P. 250

<sup>2.</sup> H. B :- P. 112.

<sup>3.</sup> Ibid :- 111.

The Jodhpur inscription (A.D. 837) of Bauka¹ informs us that his father Kakka, who was apparently a contemporary of Nāgabhaṭṭa II "gained renown in fighting with the Gauḍas at Mudgagiri (modern Monghyr)". This indicates that the Pratihāra army overran the Gangetic doab. After that great event the Pratihāra seat of government was removed to Kanauj which, henceforth, continued to be the capital of the dynasty.

This practically ended the almost hereditary tripartite struggle which was followed by a short period of shuffling and commotion. The occupation of Kanauj by the Gurjara-Pratihāras was the most abiding result born out of this struggle of fluctuating fortunes.

Let us come back to review the other activities of Dharmapäla. He was a zealous Buddhist and founded the famous monastery at Vikramaśilā. He was also perfectly tolerant to other religious faiths. He granted lands for the worship of the Brähmanical deities and respected the castesystem of the Hindus. A devout Brāhmana was appointed as his minister.<sup>2</sup>

## Devapāla

After his death his son and successor Devapāla ascended the throne. He was regarded as one of the greatest of the Pāla rulers, enjoying the biggest empire. His Nālandā copper³-plate records that Devapāla fought against the Gurjaras, Drāviḍas, Kāmbojas, Utkalas and Kāmarūpas. According to some Indologists the Drāviḍas were the Rāṣtrakūtas of Deccan. But the identification of the Rāṣtrakūtas with the Drāviḍas is doubtful, for the Drāviḍa country indicates the whole of Deccan Peninsula. In the opinion of Prof. H. C. Roychaudhury the Drāviḍa king whom Devapāla defeated

<sup>1.</sup> E. I :-XVIII. P. 99.; J. B. O. R. S; (1928). P. 489.

<sup>2.</sup> H. B :- P. 115.

<sup>3.</sup> E. I:-XVII. P. 318.

was the Pandya King, Śri-Māra-Vallava. The Gurjara king was none other than Rāma-bhadra, the father of Bhoja I. Moreover, the Bara inscription and the Daulatpur copper plate indicate that he occupied Kanauj in A.D. 836. But the Gowalior Prasasti seems to suggest that Devapāla himself was deseated by Bhoja I.<sup>2</sup>

The Kāmboja country<sup>a</sup> is described as extending from Pānchāla and lying to the south-east of the Mleccha country. The Kāmbojas are recorded in Aśokan inscriptions along with the Yavanas or Greeks of the Kabul valley. And the heart of ancient Kāmarūpa was the Gauhati region of Assam. It was celebrated for the famous temple of Kāmākhyā which is situated a few miles from Gauhati. The Utkala country is a well-known place. It roughly comprised the Balasore region and was also known as Uttara-Tosati.<sup>4</sup> Devapāla also vaguely claimed to have descated some of the kings of the Uttarāpatha.

He, thus, became one of the powerful kings of northern India and his fame reached far and wide. With the permission of Devapala, Mahārāja Bālaputradeva of Sumātrā erected a monastery at Nālandā and at his request Devapala granted five villages for its maintenance.

He ruled'for at least thirty-five years (cir. A. D. 815-850). Like his father, he was also a great patron of Buddhism and beautified the Mahāvihāra at Nālandā. With Devapāla ended the most glorious period of the Pāla history. After his death the Pālas went through a rough course of rising and falling for about three centuries.

## The Successors of Devapala

After the death of Devapāla, Vigrahapāla I came to

<sup>1.</sup> Gurjara-Pratihara (Dr. Majumdar) P. 48; Hist. of Kanauj-(R. S. T.)-237-38.

<sup>2.</sup> C. I :-- XVIII. P. 101.

<sup>3.</sup> Dr. Sircar's-Studies in the Geography ..... etc. P. 92, 93

<sup>4.</sup> Ibid., P. 140

went out of their hands. This was due not only to the weakness of Nārāyanapāla but also to internal troubles among the members of the Pāla dynasty,

After his death his two sons Rājyapāla (cir. A D. 908-940) and Gopāla II (cir. A. D. 940-960) ruled successively. Rājyapāla's reign was comparatively peaceful. His enemy of the Pratihāra dynasty was defeated by Indra III of the Rāṣṭrakūta family. Thus, the glory of the Pālas and the Pratihāras began to decline. Many new dynasties tried to set up their power over the Āryāvarta. In the middle of the tenth century the Candellas of Bundelkhand, the Kalacuris of central India attacked the Pāla kingdom again and again. Many little states had also sprung up in Bengal.

After the death of Gopāla II his son Vigrahapāla II (cir. A. D. 960-988) came to the throne. During his reign the Pāla empire continued to decline. After him his son Mahîpāla I succeeded to the throne. He was an able ruler. He restored the fallen fortunes of his family. According to the Bhāgalpur<sup>1</sup> and Nārāyanpur inscriptions he reconquered East Bengal. But it was not possible for him to go to East Bengal without conquering the West or North Bengal. From his Bāngadh inscription<sup>2</sup> it is quite clear that North Bengal was under his sway. Probably they were conquered during the early years of his reign.

As soon as he restored the Pāla power over Bengal a vast army of Rājendra Cola deseated him and turned "the bay of Bengal into a Cola lake". Soon after their return to Kāñchi, Mahipāla I was able to gain control over Bengal. From his records it may be said that he had hold over Magadha, Mithilā (North Bihar) and Vārānasi. But shortly

<sup>1.</sup> I. A :-- XLVII. P 110; J. A. S. B :-- 47; P. 16.

<sup>2.</sup> E. I :- XIV. P. 324.

<sup>3.</sup> Tirumālāi inscription-Chola-P. 247

<sup>-(</sup>N. K. Sastre); E. I :- IX. P. 232-33.

after this, Gāngeyadeva of the Kalacuri dynasty deseated him and occupied Vārānasi.

During his reign Sultan Mahamud of Gazni attacked north-western and western India. At first the rulers of Aryāvarta tried to resist the common enemy jointly. But Mahipāla I could not join with them, as he had to encounter the powerful armies of Rājendra Cola and Gāṅgeyadeva. It would, thus, be improper to call him a coward.

After his death his son Nayapāla came to the throne. He ruled for at least sixteen years (cir. A. D. 1038-1054). During his reign Karna, the son of Gāngeyadeva attacked Magadha and defeated Nayapāla. But he could not occupy the capital city of the Pālas and only plundered the Buddhist temples. Ultimately a treaty was concluded between Nayapāla and Karna. <sup>1</sup>

After Nayapāla his son Vigrahapāla III ruled the Pāla kingdom. During his reign Karņa again attacked Bengal; but finally he was unsuccessful. At last a peace was concluded between them by Karna's giving his daughter, Yauvanaśri in marriage with Vigrahapāla III<sup>2</sup>.

After the death of Vigrahapāla III, the Pāla power became very week. Many independent dynasties had been started in different parts of Bengal and Bihar. Even the Cālukyas of Karnāṭa and the rulers of Orissa attacked the Pāla kingdom. Vigrahapāla III had three sons, viz. Mahîpāla II, Śūrapāla II and Rāmapāla. After the death of his father, Mahîpāla II became king. Inspite of that disorder and confusion went on unabated. His suspicions fell on his two brothers and he put them in prison.

During his reign the feudal lords of Varendra revolted against his authority. The revolt was mainly headed by the Kaivartas. Divya (or Divyaka) was their leader. After the

<sup>1.</sup> H. B.

<sup>2.</sup> Ibid.

<sup>3.</sup> E. I :- IX; P. 329.

death of Divya his brother Rudoka and, then, his son, Bhima headed the rebellion<sup>1</sup>. Ultimately Varendra was lost to the Pāla control. That we know from the account of the Rāmacarita of Sandhyākara-Nandi. Mahîpāla II was unable to defeat them and lost his life ingloriously. His brother, Sūrapāla became the king. But his rule was very brief. He was succeeded by his brother Rāmapāla. Rāmapāla tried his best to get back Varendra, but he was unsuccessful. He, then, formed an alliance with his contemporary rulers. His main patron was the Rāstrakūta king, Mathanadeva. The Rāmacarita of Sandhyākara-Nandī has given a list of kings who helped Rāmapāla. He, then, marched against Varendra. After great fighting, Bhīma lost his life in the battlefield. After a long struggle Rāmapāla regained Varenda<sup>2</sup>. He founded-a new capital after his own name.

His reign was a restoration of the Pāla power in northern India. Out of fear and respect Varmarāja of Vikramapur submitted to him. Rāmapāla advanced towards the southern part of Bengal and all the kings of that part of Bengal submitted to him. The king of Kāmarūpa was defeated and submitted to him. With their active support he conquered Orissa and placed his own nominee on the throne of Orissa. From his inscriptions it is also evident that Anga and Magadha were within his kingdom. Moreover, he had to fight with Nānyadeva of Karnāta who was trying to establish a kingdom on the frontiers of Bengal. After the death of Rāmapāla his son Kumārapāla succeeded to the throne (cir. A. D. 1120-1128). During his reign rebellions broke out in many parts of Bengal. The king of Kāmarūpa became independent.

After him Gopāla III became the ruler of the Pala kingdom, (cir. A. D. 1128-1144). We do not know much about his reign. It was a time of fresh disorders and revolt.

J. B. O. R. S :—IV, P. 273.

<sup>2.</sup> Com. Ramacarita. 1-37.

After his death his son Madanapāla became the king. He, then, tried his best to save his kingdom from all kinds of troubles. He defeated Anantavarman Chodagangadeva, but was finally defeated himself by Vijayasena of the Sena dynasty. Thus, the Pāla power was merely confined to the middle and eastern part of Magadha.

After some time Govindapāla ruled over Gaya. But we do not know definitely whether he belonged to the Imperial Pāla dynasty. He was a follower of Buddhism. He was also the contemporary of Madanapāla, and from his surname it can be conjectured that he belonged to the Pāla dynasty. It is, however, definite that by A. D. 1162 the glorious empire of Dharmapāla, Devapāla, Mahipāla, Rāmapāla and others had vanished into insignificance.

# SOME INDEPENDENT DYNASTIES OF BENGAL THE CANDRAS AND THE VARMANS

#### The Candras

During the period of Pāla decline several independent and semi-independent powers flourished in Bengal and Bihar. Most important among them were the Candras and the Varmans. According to Lāmā Tārānāth the Candra dynasty ruled the eastern part of Bengal from the sixth to the eighth century A. D.¹ This is not supported by any epigraphic evidence. But from the newly discovered epigraphic evidence from East Bengal we can ascertain that they ruled East Bengal from the tenth to the eleventh century A. D.

From the Bharella inscription of Ladaha-Candra<sup>2</sup> Rāmapāla copper plate,<sup>3</sup> Kedārpur copper plate<sup>4</sup>, Dhulia copper

<sup>1.</sup> Hist. Beng. I

<sup>2.</sup> E. I.-XVII, 349

<sup>3.</sup> E. I.-XII, 136-42

<sup>4.</sup> E. I .- XVII 188-92

plate<sup>1</sup> and Edilpur copper plate<sup>2</sup> of Śri-Candra, Dr. R. C. Majumdar<sup>3</sup> has constructed the reign of the Candra dynasty in Bengal. According to these plates Pürna-Candra was succeeded by his son Suvarna-Candra. Suvarna-Candra's next successor was his son Trailokya-Candra who was succeeded by his son Śri-Candra. Two other names of Layaha-Candra and Govinda-Candra had also been deciphered from some image inscriptions<sup>4</sup>. Their names could not be connected with the Candra genealogy for nearly half a century. But the discovery of some new plates has given us the connected political narrative of the Candra dynasty.

Dr. A. H. Dani<sup>5</sup> and others have discovered these copper plates from Maināmati belonging to the reign of Ladaha-Candra and Govinda-Candra. Moreover, four copper plates of Kalyāṇa-Candra in a scrap shop of Dacca have also been brought to light by them. From these records their genealogy has been established. It runs thus:

Pūrna - Candra

Suvarṇa - Candra

Trailokya - Candra

Śri - Candra

Kalyāna - Candra

Ladaha - Candra

Govinda - Candra

Ins. of Bengal III (N. G. Majumdar) P. 165-66; E I. XXXIII, Part III P. 134-40

<sup>2.</sup> E. I.—XVII, p. 189-90

<sup>3.</sup> Hist. Bengl. I; (1943)-p. 192-7

<sup>4.</sup> Ibid

<sup>5.</sup> It is mainly based on the Candras of East Bengal-by-Dr. A. H. Dani (Indian Hist Congress-1961)

They also supply us with the following maximum reigning years of the Candra kings:

Śrî-Candra 46 years in Madanpur plate

Kalyāna-Candra 24 years in Dacca plate

Ladaha - Candra 18 years in Bharella image

inscription

Govinda - Candra 23 years in Pāikpārā image

inscription1

We are, thus, able to establish the continuous rule of the Candras in East Bengal for at least one hundred and eleven years. Vikrampura was their Head-Quarters. The chronology of the Candra Kings is further clear from the Tirumālāi inscription of the Rājendra-Cola.<sup>2</sup> It refers to Govinda-Candra as the ruler of Vangāla-deśa in 1021-23 A. D. Further light has been thrown by the Śabda-Pradipa of Śūreśvara (or Śūrapāla). His father Bhadreśvara served Vangeśvara Rāmapāla, apparently of the Pāla dynasty. His period of reign is given as 1077-1120 A. D. Bhadreśvara's father Devagana was the court physician of Govinda-Candra. Govinda-Candra was none other than the Candra ruler of that name. Thus, there was hardly a gap of one generation between Govinda-Candra and the Pāla ruler Rāmapāla.

The Tirumālāi inscription records the early career of Govinda-Candra. His reign may be placed from 1020 A. D. to 1050 A. D. We can, thus, fix the date of Laḍaha-Candra from 1000 A. D. to 1020 A. D., and Kalyāṇa-Candra from 975 A. D. to 1000 A. D., and Śri-Candra from 929 A. D. to 975 A. D. The date of Śri-Candra is also corroborated from a Dacca plate<sup>3</sup>. Śri-Candra reinstated Gopāla who was apparently Gopāla II on the Pāla throne. He ruled from 940 to 960 A. D. The reign of Trailokya-Candra may be placed at 900 A. D. Two other Candra rulers, viz., Suvarṇa-

<sup>1.</sup> Indian Culture-VII, P. 405-16

<sup>2.</sup> E. I :-IX. P. 232-33.; Chola (N. K. Sastri)-P. 247.

<sup>3.</sup> E. I :- IX. P. 232-33; Chola (N. K. Sastri)-P. 247.

Candra and Pūrna-Candra ruled East Bengal before 900 A. D., although they were merely subordinate chieftains ruling under the authority of the Pāla Kings. Thus, the Candras ruled the Vanga country from at least 900 A D. to 1050 A. D.

## Political History

From the inscriptions No. II and IV we come to know about the origin and the early history of the family of the Candras. These two records refer to Pūrna-Candra as the ruler of Rohitāgiri who became illustrious in the world. This verse seems to imply that Pūrna-Candra was a semi-independent ruler. He ruled over Rohitāgiri, of which his fore-fathers are said to have been the rulers. His son, Suvarna-Candra was also the king of Rohitāgiri. But the empire of the Candra kings apparently extended during the reign of Trailokya-Candra, the grand-son of Pūrna-Candra. He was the ruler of the whole of Candradvipa.

Rohitagiri is generally identified with Rotasgarh in the Sahabad district of Bihar. But this identification is by no means certain. It is suggested by Dr. N. K. Bhattasali that Rohitāgiri may be the Sanskritised form of Lal-mati and refers to the Lalmati Hills near Comilla. In any case, there is no sufficient reason to conclude that the Candras came from out-side Bengal. According to the tradition the Candra kings were the rulers of the Vanga country (refering mainly to the eastern part of Bengal). Thus, Rohitagiri, the ancestral seat of their government, was somewhere in East Bengal and very probably near Comilla. In the Rāmapāla copper plate, Suvarna-Candra is described as becoming the follower of Lord Budhha. It is probable, therefore, that his foresathers sollowed Brahmanical religion. But from his time they became Buddhists. This is also evidenced by the invocation of Lord Buddha at the beginning of all their copper-plate grants, the assumption of the epithet 'parama sangha' by his successors and the emblem of the wheel of Law in their seals.

Pūrna-Candra and his son Suvarna-Candra were petty chieftains ruling under the authority of the Palas. But Suvarna-Candra's son Trailokya-Candra became independent sovereign who assumed the title of Mahārājādhirāja. It is recorded in his inscriptions that he was the ruler of Candradvîpa and he is also described as "adharo-Harikelarāja-kakuda-cchatra-smitānām-śriyām." This is interpreted differently by different scholars. Dr. R. G. Basak interpretes it as "the support of the royal majesty smiling in the royal umbrella of the king of Harikela". But Mr. N. G. Majumdar interpretes it as "the support of Goddess of Fortune (of other kings) smiling at (i. e. joyful on account of) the umbrella, which was the royal insignia of the king of Hari-According to the first interpretation Trailokya-Candra was the de-facto ruler of Harikela, with a number of other rulers subordinate to him. The latter view seems to be probable. Thus, Trailokya-Candra added Candradvîpa and Harikela to his paternal kingdom and felt justified in assuming the title of Mahärājādhirāja.

His further military exploits are known from newly discovered plates. The Dacca plate of his grand-son Kalyāna-Candra records that "if (he) had not seen in hands folded together, the crest jewel of the Gaudas, he would have placed the noose (bandhaḥ) in the form of hard chains round (the enemy's) feet. If (the enemy) had not fallen prostrate all on a sudden on the ground in salutation (or submission), he would have put (him) down immediately by his cruel sword raised high up." Trailokya-Candra seems to have been successful during the weak succession of either Rājyapāla or Gopāla II.

Trailokya-Candra was succeeded by his son Śri-Candra.
'Like his father he was also an independent king and had assumed

the title of "Paramesvara-Paramabhattaraka-Maharajadhiraja". His conquests are known to us from the Mainamati plates of Ladaha-Candra and the Dacca plate of Kalyana-Candra. According to the Mainamati plates of his grandson Ladaha-Candra, "he made complete the vows, in the form of shedding of tear-drops of the ladies of Lord of Pragyyotisa and made the blossom like lips of the ladies of the harem of the Gauda king devoid of smile in the shape of lotus stalk". This is also confirmed by the Dacca plate of his son Kalyana-Candra "(He) was moist (i, e, soft) in the act of washing away the fear of Prthivipala, was hard enterprising in the churning of Govarnna (earth and the water), was great in the great festivity of re-instating Gopāla, was a protector of sacrifices (vows) in returning the Pala queen, who was defeated at ease and captured, and whose arm was the universal support of virtuous receptacle of various sentiments."

Śrî-Candra, thus, defeated the king of Prāg-jyotiṣa, whose identity is not known to us. He was also the contemporary of the Pāla king Pṛthivīpāla and Gopāla. It is apparent that he removed the obstacle created by Pṛthivīpāla and helped Gopāla in getting the throne. It is possible that Gopāla and Pṛthivīpāla were brothers and they fought for the the Pāla kingdom which was saved by Śri-Candra. This gives some indication of the Pāla-Candra relation during the reign of Śri-Candra.

After the death of his father, Kalyāna-Candra became the king of the Candra dynasty. The plate of his son Ladaha-Candra records that "he (Kalyāna-Candra) caused shedding of big tears in the eyes of the Mlecchas, and made the moon-like faces of the Gauda ladies devoid of sweet smile in the form of moon-rays, and spread spotless fame in eight directions of the globe, which became resplendent like the ray of the moon after the dispersal of the clouds". It is further clear from the Maināmatī plate of his grandson Govinda-Candra "(Kalyāṇa-Candra made the river Lohitya i. e. Brahmaputra)

redoubled by the tears densely dropping down from the eyes of the Mleccha ladies' who were agitated owing to the killing of their husbands; and who, having by force snatched away the multitude of the army consisting of elephants, horses and foot soldiers in the battlefield, made the face of the king of Gauda bend down under the weight of shame for a long while."1

From the above two passages it is quite clear that Kalyāņa-Candra had extended his power over Kāmrūpa and in the deltaic region of Bengal. Now, who were the Mleechas? Most probably an invasion had taken place from the side of Bihar and it was duly repulsed by Kalyāṇa-Candra. Thus, he also saved the Pālas from further humiliation; and the Pāla king became absolutely subordinate to him. His successful campaigns over the Brahmaputra delta also signify the importance of the Candra dynasty in eastern India.

He was succeeded by his son Ladaha-Candra, whose mother was Kalyāṇa-devi. Although he was a Buddhist, he was devoted to Vāsudeva. He granted land to "Ladaha-mādhava-bhaṭṭāraka". Most probably his respect for the Kṛṣṇa cult indicates the origin of his name Ladaha.

His religious learning and high culture are indicated from two inscriptions: "with his (Ladaha-Candra's) mind concentrated, (he) crossed to the other end of the ocean of learning within a short space of time, became known for his heroism with his arm playing the role of a hero in the great drama of protecting the world. He, whose dust of his lotus-like feet became fragrant with the scent of the garlands worn on the heads of the kings, brought the earth under his sole surgrainty in a few days without any effort". Again, "he went to Vārāṇasi (Banaras), which is the abode of Śambhu (Śiva) and the daughter of Himalaya (Pārvatī), bathed there in the waters of the Ganges, became free from sins, offered oblations to his

I. Dr. Dani, - (I. H. C. P.).

own forefathers, placed gold in the hands of (many) Brahmins; who knows their number? Thus, full of wisdom, he, Lord of the Earth, was alone the crest jewel of the three worlds. Fie upon others".

Ladaha-Candra was a man of great learning and wisdom. Although he vaguely claimed "the sole sovereignty of the world, like his predecessors he was not very much interested in warfare. According to Dr. A. H. Dani he undertook a journey to Banaras not for any military glory, but to perform an oblation (tarpana) ceremony for his deceased father.<sup>2</sup>

His son and successor was Govinda-Candra, whose mother was Saubhägyadevi. We know very little of Govinda-Candra from his own records. Probably his Mainamati plate was inscribed during the early years of his reign. All that we know is that like his father he was also a highly religious man with good education.

The Tirumālāi inscription of Rajendra-Cola records his conquest of Bengal in about 1021 A. D. Rājendra-Cola claimed to have descated the Vanga king Govinda-Candra and "turned the bay of Bengal into a Cola lake".

Our epigraphic records are quite silent about the successors of Govinda-Candra. Apparently within a short time they were ousted by another set of rulers known as the Varmans. Thus their glorious rule ended in East Bengal after about a century and half,

### The Varmans

There is no doubt that the Varmans of East Bengal succeeded the Candras. Among their family records, the Beläva copper plate of Bhojavarman is important. It

<sup>1.</sup> Dr. Dani.

<sup>2.</sup> Ibid.

<sup>3.</sup> E. I :- IX. P. 232-33; Chola. (N. K. Sastri)-P. 247).

<sup>4.</sup> E. I :-IV. P. 143; XII. P. 37.

records the Puranic genealogy of Yadu from Brahmä through Atri, Candra, Buddha, Pururavas, Ayu, Nahuṣa and Yayāti. The reference is also made to Hari in the family of Yadu; and the relatives of Hari were the Varmans. They dominated Simhapura.

Thus, the Varman kings of Bengal claimed to have descended from a branch of the Yadava dynasty ruling over Simhapura. But opinions differs regarding the location of Simhapura. Some locate it in the salt-range in the Punjab,1 others in the Simhapura in the Kalinga country and the rest identify it with the Rādha country, that is, Singur in the Hooghly district. The first is too far away and it bad lost its importance even after the seventh century A. D. The last is referred to in the legendary account of Vijayasena recorded in the Mahāvamśa. It cannot be accepted for want of further evidence. On the other hand, the kingdom of Simhapura in Kalinga was popular from the fifth to the twelfth century A. D. Thus, the original home of the Varmans of Bengal was perhaps in the kingdom of Simhapura; and certain Varman kings also ruled the kingdom of Simhapuram in the fifth century A. D.

We do not know how the Varmans had come to occupy East Bengal. But from the Belāva copper plate<sup>2</sup> we learn that Sātavarman laid the foundation of the greatness of his dynasty in Bengal. His father was simply recorded as a warrior, poet and scholar.

Satavarman married Virasri, the daughter of king Karna who is generally identified with Karna of the Kalacuri dynasty ruling from about A. D. 1041 to A. D. 1070. According to his Belava record<sup>3</sup> he conquered Anga after defeating its ruler. Very probably the great Kaivarta ruler

<sup>1.</sup> E. I :- I. 10-15; Watters-I. P. 248-49. (Hiuen-Tsang); J. A. S. B.-(N. S.).-X. 114.

<sup>2.</sup> Ibid. F. N. I.

<sup>3.</sup> E. I :- IV. P. 143; XII. P. 37.

Divya had forcibly occupied that territory after defeating Mahipāla II. Thus, during the days of anarchy and confusion he occupied East Bengal. After that he launched a successful campaign against Kamarūpa. He, then, crushed the power of Govardhana. He was probably another adventurer like Satavarman who tried to catch fish in the troubled waters of Bengal. But it is difficult to believe that a petty chief like Satavarman who had came from outside, had so many successful campaigns to his credit. It is suggested by Dr. R. C. Majumdar' that he accompanied the Kalacuri king Karna on his Bengal expeditions. Perhaps it would be more reasonable to regard him as a follower of both Gangey adeva and his son Karna Gängeyadeva claimed to have defeated the rulers of Auga and Utkala. His son Karna is said to have exercised some sort of supremacy over Gauda, Vanga and Kalinga. The Paikar inscription? records that his conquests extended as far as the Bhagirathl river According to the Rewa stone inscription3 he claimed to have descated a king of the castern country which was very probably the Vanga country. If we assume Satavarman to be the uler of Simhapura in Orissa, he might have joined the Kalacuri rulers in their eastern campaigns and ultimately carved out an independent kingdom for himself in East Bengal after ousting the Candras from there.

His queen Virasrl had a son, named Samalavarmadeva Samalavarman). It is, thus, suggested that he succeeded the throne of his father. But from the Vajrajogini copper plate of Samalavarmadeva it is also suggested that one

<sup>1.</sup> H.B:-

<sup>2.</sup> Annal Report of the Archaeological. S. of India:-1921-22. P. 78-80.

<sup>3.</sup> Băngâlăr Itihăs:-(R. D. Banerji)-276; J. A. S. B:-(N. S.)-X. 124; E. I:-XXIV. 105. I. H. Q:-XII P. 473.

<sup>4.</sup> Mod. Rev:-1932 P. 529-32; Bhāratvarşa (Kārtika 1930)

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Harivarman succeeded Satavarman. The name of Harivarman was familiar to us long ago from the colophons of the two Buddhist manuscripts, copied respectively in the 19th and 39th years of his reign. In the former he assumed the titles of Mahārājādhirāja, Parameśvara and Paramabhattāraka, His name is recorded in the Bhuvanesvara inscription of his minister Bhatta Bhavadeva. He is also known from his Sāmantasāra copper plate2 grant from Vikramapur. In his copper plate his name is recorded with full royal titles. His father's name is also inscribed there. Mr. N. Vasu reads it as Jyotivarman; but in the opinion of Dr. N. K. Bhattasali, he was Syotirvarman. If the latter reading is true, he must be regarded as a brother of Samalavarman. This is also corroborated by the Vajrajogini fragmentary copper plate3 which contains the names of both Harivarman and Samalavarman. Unfortunately, the portion of the record indicating the relation between the two is missing. But as the plate seems to have been issued in the reign of Sāmalavarmadeva, Harivarman presumably flourished before him. Hairvarman was perhaps the elder brother and predecessor of Sāmalavarman.

However, the only definite information about Harivarman is that he ruled over Eastern Bengal with Vikramapur as his capital. He had a long reign of more than 46 years. It is also suggested from the Rāmacarita that the chief Hari at first allied with Bhîma and then with Rāmapāla. He was probably the Varman ruler Harivarman. Harivarman was succeeded by his son but we do not know his name from his family records.

The Varmans of Bengal are familiar from historical traditions. The Vaidika Brāhmanas claimed that their ancestors at first settled in Bengal during the reign of Sāmala-

<sup>1.</sup> Ins., of Bengal III. 25.

<sup>2.</sup> Mod. Rev. 1932-P. 529-32; H. B.:-P. 201-2.

<sup>3.</sup> Ibid.

varman. It is also narrated in another anecdote that they took up residence in Bengal in the time of Harivarman. But according to the genealogical books of the Vaidika Brāhmanas they first came to Bengal at the invitation of Sāmalavarman in the Śaka era of 1001 (A. D. 1079). Thus, some genuine traditions about Sāmalavarman were preserved in Bengal<sup>1</sup>.

We learn from the Beläva copper plate<sup>3</sup> of his son Bhojavarman that Sāmalavarman had many queens. Among them Mālavyadevi was his chief queen who had a son Bhojavarman by name. Apparently he succeeded to the throne after the death of his father. He assumed the title of Parama-Vaiṣnava and Mahārāja. There is also the reference to the Visnu-Cakra-mudrā in line number 48 of his Belāva copper plate.

From the above account it may be deduced that the Varmans were followers of Visnu. They were also orthodox supporters of the Vedas. Moreover, the accession of the Varmans was fully in keeping with the spirit of the age. Although of course, it may be mere coincidence that two Buddhist ruling dynasties, such as, the Palas and the Candras of Bengal, were duly supplanted by the Senas and the Varmans, who had orthodox Brahmanical faith, from other parts of India. But the Varmans could not maintain their authority for long time. They were ousted from East Bengal by the Senas immediately after the reign of Bhojavarman.

## The Senas of Bengal

The ancestors of the famous Sena dynasty of Bengal came originally from the Karnāta region<sup>3</sup>. This is roughly identical with the southern parts of the Bombay presidency, Hyderabad State and the north-western part of the Mysore State. In their

I. H. D. P. 201-203.

<sup>2.</sup> E. I. :-XII 37.

<sup>3.</sup> H. B :- P. 205.

family records they are recorded as Brahma-Kṣatriya of the lunar race. But in the ancient geneological table they are stated to be Vaidyas; and some scholars try to place them as Kāyasthas. But it is not certain, when they migrated to Bengal from Karṇāṭa. The Deopāḍā inscription of Vijayasena¹ records that Sāmantasena proceeded towards Rāmeśwar-Setubandha and subdued his enemies. But in his last days he settled down on the bank of the Ganges, Thus, it is clear that he was the first man to settle down in Bengal. It is also recorded in the Naihāti copper plate of Vallālasena¹ that many princes of the lunar race were the ornaments of Rāḍha; and Sāmantasena was born in that race.

It is also suggested that the Senas were employed in high offices like generals under the Pālas and when the Pāla power became very weak, they usurped the power in Bengal. This is supported by the Pāla records. It is further suggested that the ancestors of the Senas came to Bengal along with some invaders from the Deccan. At first they established themselves as vassal lords and gradually founded an independent kingdom in West Bengal. This is supported by the fact that the Calukyas from the Karņāţa country invaded Bengal more than once.

Sāmantasena was probably a subordinate ruler who assumed the title of Mahārāja. But in his family records his son Hemantasena and his queen Yaśodevi used the titles of Mahārājādhirāja and Mahārānī respectively. We know very little about him. It is, however, suggested by Dr. R. C. Majumdar that he was probably a vassal king under Rāmapāla.<sup>2</sup>

After the death of Hemantasena his son Vijayasena came to power. According to his own record he ascended the throne in about A. D. 1025. It is also known to us that

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<sup>2.</sup> Ins. of Bengal:-III P. 68.

<sup>3.</sup> H. B :- P. 210.

Rāmapāla ruled from cir. A. D. 1077 to A. D. 1120. Thus, Vijayasena had to rule as a subordinate ruler for about twenty-five years, and among the vassal kings, who helped Rāmapāla in his conquest of Vārendra, there was one known as Vijayarāja of Nidrāvatî. He was, perhaps, identical with Vijayasena.

Vijayasena, however, made full use of the Pāla down-fall. His chief queen Vilāsadevî was a princess of the Śūra dynasty. We come across a certain Laksmīśūra, the king of Apara-Mandār, in forest areas among the vassal chiefs of Rāmapāla and a certain Ranaśūra, the king of south Rādha from the inscription of Rājendra Cola. It is, thus, apparent that in the eleventh century the south Rādha was under the Śūras. Thus, by matrimonial relation with the Śūras, Vijayasena was able to establish his political power over Rādha. But the main cause of his predominance was the occupation of Bengal by Āch, a vassal of the Karṇātarāja.

It is however, beyond doubt that shortly after the death of Rāmpāla, Vijayasena established independent power in Bengal. By defeating Varmarāja, he conquered east and south Bengal. It is recorded in the Deopādā inscription that Nānya, Vîra, Rāghava and Vardhana were defeated by him. The Kāmarūparāja and Kalingarāja were also vanquished by him. He, then, compelled Gaudarāja to flee away from his kingdom. Nānyadeva was the king of Mithilā; but it is very difficult for us to indentify Vîra, Vardhana and Rāghava. The Gaudarāja defeated by him was no other than Madanapāla of the Pāla dynasty. He had, thus, a good hold over at least the eastern and western parts of Bengal and he must have possessed considerable power. Otherwise he could not have attacked neighbouring states like Kāmarūpa and Kalinga.

The Deopädä inscription records that Vijayasena sent a fleet against the Pälas of Magadha and the king of the Gähadvälas. But it is not clear from his inscription whether his expedition against the Gāhadvālas was successful. Thus, during the last days of the Pālas the petty rulers divided Bengal into so many kingdoms. Again, there was disorder and confusion in Bengal. But Vijayasena saved Bengal from utter destruction.

After the death of Vijayasena in about A. D. 1108, his son Vallälasena assumed power. It is stated in the Adbhutsāgara that he was engaged in warfare with Gaudarāja, who is identified with Govindapāla of the Pāla dynasty. This is also corroborated by the Vallāla-Carita. During the lifetime of his father he conquered Mithilā.

His reign is famous for re-organising the caste system and introducing the practice of "Kulinism" among Brāhmanas, Vaidyas and Kāyasthas. He practised Brahmanical Hinduism and favoured the Tāntric form of religion. He sent a good number of missionaries among the Brāhmaṇas to Magadha, Bhutan, Chittagong, Arakan, Orissa and Nepal. He married Rāmadevi, the daughter of the Cālukyarāja. It can, thus, be conjectured that the glory of the Senas spread outside Bengal; and they continued their relation with their ancestral Karṇāṭa country.

He was succeeded by his son Laksmanasena in A.D.1119. It is evident from his records that before he came to power, he vanquished the king of Gauda and Vārānasi, and made expenditions against Kāmrūpa and Kalinga. It, thus, seems that his father defeated the Gauda king, Govindapāla, but his kingdom was not conquered by Vallālasena. His son, Laksmanasena completed the conquest of Gauda and it was renamed Laksmanāvati. He was the first king among the Senas to assume the title of Gaudesvara.

Probably during the reign of his grandsather, Laksmanasena conquered Kalinga and Kāmarūpa, for they were already

<sup>1.</sup> Arch. Surv-Mayurabhanja-I; P. EXIV; Note I:-Ins. Beng. III P. 42.

conquered by Vijayasena. But it is also probable that Laksmanasena had to reconquer these places. It is recorded in the copper plates of his sons that he built up monuments indicating his victory in Purusottam Kşetra (i. e. Puri), on the sea-shore in Vārānasi and Prayāga. His victorious monuments at Vārānasi and Prayāga indicate his expeditions against the Gāhadvālarāja in the west. From the inscription of Vijayacandra and Jayacandra of the Gāhadvāla dynasty it is evident that the middle and west of Magadha were under their rule for sometime. Thus, the extension of the Gahadvala power in the east was dangerous to the safety of the rising Sena kingdom. A war was, thus, inevitable between the two powers. Although we do know very little of this campaign, Laksmanasena was successful. This is also supported by the discovery of the two copper plates of Laksmanasena from Bodhgayā

The Sena power was largely extended by him. His court poets, Umāpatidhara and Śaraṇa described the expeditions of an anonymous king who conquered Prāgjyotiṣa, Gauda, Kalinga, Kāśī and Magadha, and Chedi and Mleccharāja. Probably this eulogy was made to Lakṣmaṇasena, for all these except Cedi and Mlecchas are applicable to him. An inscription from Madhya Pradesh records that Vallarāja, the vassal of the Kalacuris (Cedi) of Ratnapur defeated Gaudeśvara. On the other hand, Lakṣmaṇasena claimed victory over him. Although the encounter between the two is definite, the result is uncertain.

Contemporary inscriptions record that the whole of Aryavartta faced a great danger due to the invasion of Mahammed Ghori. He defeated the Cauhāna king, Prthvirāja and then Jayachandra of the Gāhadvāla dynasty. He sent his general Muhammad Bakhtyar Khilji against eastern India. He stormed Bihar in about A.D. 1197 and surprised Nalanda a year or two later. The fort of Bihar was seized by only two hundred horsemen. They plundered the whole

city and thoroughy massacred "the shaven-headed Brahmanas (i. e. the Buddhist monks)". This city was famous for its Buddhist University. After his cruel massacre there was no one to explain the contents of the books in the library.

At that time Laksmanasena was the ruler of Bengal. He was an octogenarian; and for his exceptional qualities he was respected by all "the Rais or Chiess of Hindustan." He was considered to hold the rank of hereditary Khalif (Caliph) or spiritual head of the country." He was proverbially generous and lawful. Nudiah was his capital. It was also the ancient seat of learning. At about 1199 A.D. Muhammad marched against Bengal with a band of well-trained horsemen. But rising in advance of the main body of his army he entered Nudiah accompanied by eighteen horsemen. He was at first treated as a horse-dealer. Suddenly he drew out his sword and attacked the unsuspecting palace guards. By that time the. rest of his army joined with him. Laksmanasena, who was at his dinner, was completely taken by surprise. He "fled barefooted by the rear of the palace and his whole treasure, and all his wives, maid-servants, attendants and women fell into the hands of the invader. Numerous elephants were taken away and such booty was obtained by the Muhammadans as is beyond all compute. When his (Muhammad's) army arrived, the whole city was brought under subjection, and he fixed his head-quarter there."2

Laksmanasena then fled to East Bengal and established his new capital at Vikramapur in the Dacca district. His reign was very famous for remarkable literary activity. He himself composed many Sanskrit poems and completed his father's Adbhutasāgara. His court poet Dhoyi composed the Pavaņaduta. Jayadeva also wrote the Gîtagovinda and the Sadukti-Karnāmṛta was compiled by Śridharadāsa.

<sup>1.</sup> Tabaqat-i-Nasiri: -Eng; Trans; by Raverty: -(Minaj's account)
P. 552-559.

<sup>2.</sup> Ibid.

After his death his two sons, Viśvarūpasena and Keśavasena respectively occupied the throne. We have no detailed account of their reign. It is certain that southern and eastern parts of Bengal were under their rule. They ruled Bengal for nearly twenty five years. But we do not know who were their successors. In the copper plate of Viśvarūpasena the names of Kumāra Sūryasena and Kumāra Purusottamasena are recorded. They, thus, belong to the royal family of the Senas. But there is no evidence that they ruled Bengal after Viśvarūpasena.

We, also, come acros the names of many kings ending with the title of "Sena" in the Rājāvali, Viprakalpalatikā, Āin-i-Ākbari and in many popular stories. But they cannot be regarded as reigning kings. In a Buddhist work, called Pañcarakṣā, there is the name of a king Madhusena. He assumed the title of Gaudeśvara. But we do not know whether any part of the Gauda country was under his political control.

In the thirteenth century Buddhasena and his son Jayasena ruled Pithi in Gayā. They used the regnal year of Lakṣmanasena. This is also evidenced by a Tibetan work. According to Tārānāth, Labasena, Kusasena, Mamtasena, and Rāthikasena, ruled for eighty years. Labasena, Buddhasena, Haritasena and Pratitasena ruled under the Turks. But this is not supported by any other evidence.

Within a short time the Sena power declined very rapidly. This decline was further precepitated by the invasion of the Turks. The Vassal states and the neighbouring kingdoms became gradually powerful at the cost of the Sena territory.

## CHAPTER II

### TEXT AND TRANSLATION

No-I Mahāsthān Fragmentary Stone Plaque Inscription (3rd, Century B.C.)

Place: Mahasthan, Bogra, East Bengal.

Language: Prakrt.

Script: Brāhmī of 3rd. Century B.C.

Ref: Hist. Quart., 1934, p 57,. E. I XXI, p 83.

Select Inscriptions, p 82.

Account: The Inscription was discovered at Mahāsthān on the 30th, of November 1931 by one Baru Faqir of the Mahāsthāngarh village in Bogra, East Bengal. It is now in the Indian Museum, Calcutta.

#### Text:

- 1. नेन। संविगयानं तल दन स-। सप दिन। सु-
- 2. माते । सुलिखते पुडनगलते । एतं
- 3. नि # वहिपियसित । संविगियानं च दि # ने # #
- 4. धानियं। निवहिसति। द्ग-तिथा ( ि ) यके \* \*
- 5. \* \* \* 'थिकसि । सुग्र-तियायिकसि पि । गंडकेहि \*
- 6. # # # यिकेहि एस कोठागाले कोसं # # #
- 7. \*\*\*

#### Translation

To Gobardhana of the Samvanigiyas was granted by order. (Or To the Samvanigiyas was given by order Sesamum and mustard seeds). The Sumātra will cause it to be carried out from the prosperous city of Pundranagara. (And likewise) will cause paddy to be granted to the

Samvaingiyas In order to tide over the outbreak of distress caused by flood (or fire, or superhuman agency) and insect, (lit parrots) in the city, this granary and treasury will have to be replenished with paddy and Gandaka coins.

#### Notes

सविगयान—According to Dr. Bhandarkar, the Sanskritized form of the term is सवद्गीयाना meaning 'of the Samvaingiya people'; acc. to Dr. Barua, the Sanskritized form is पद्वांग्रिकाना, meaning 'of persons of the Sadvargika sect of the Buddhists'.

तियायिक—The Sanskritized form is ग्रात्यिक, meaning distress or emergency.

# No-2. Susunia Rock Inscription of Candravarman (4th Century A. D.)

Place: Susuniya Hill, Bankura Dist. West Bengal.

Language : Sanskrit.

Script: Brāhmī of the Northern Class of about the 4th. Century A. D.

Ref. Bangīya-Sāhitya-Parisat-Patrikā III, p. 268 N. N. Basu. Ep. Ind. XIII, p. 133. Mm. H. P. Sastri, 'Arch. Surv. Ind., (A. R), 1927-28, p 188. Dikshit, Select Inscriptions, p. 341. D.C.Sircar.

Account: The Inscription was discovered by Mr. Nagendranath Basu in Susuniya Hill, situated about twelve miles north west of the town of Bankura.

## Text:

## Part I

- 1. पुष्करणाधिपतेम्म हाराज-श्रीसिंहवम्म शः पुत्रस्य
- 2. महाराज-श्रीचन्द्रवर्म्मशः कृतः।

### Part II

## 1. चक्रस्वामिनः दोसप्रणतिसृष्टः ॥ \*

#### Translation

The creation of the prosperous Mahārājā Candravarman, son of the illustrious Mahārāja Simhavarman, the lord of the Puṣkaranā (is) dedicated to the wielder of the discuss (Viṣṇu) by the foremost of His slaves.

#### Notes

Puskaraṇā—Some scholars wrongly identify Puskaraṇā with Puskara near Ajmer. Prof. Sircar identifies this place with village Pokharṇā, a place on the river Damodara in the district of Bankura. Candravarman was a local ruler of South-West Bengal.

Dosagranatisrstah—The term is meaningless. Mm. Haraprasad Śāstri corrects it as 'Dāsāgrenā-tisrstā', meaning 'dedicated by the foremost of the slaves of the Supreme Lord'.

## No-3. Dhānāidaha Copper-plate Inscription of Kumāra Gupta I (A. D. 432-33).

Place: Dhānāidaha, Rajsahi Dist., East Bengal.

Language: Sanskrit

Script: Brahmi of the Northern Class

Metre: Verses 1-3-Anustubh.

Ref: J. A. S. B., p 459, R. D. Banerji. Ep. Ind., p 345, Dr. R. G. Basak. Select Inscriptions, p 330, D. C. Sircar.

Account: The copper-plate was discovered from Dhānāi-daha in the Natore Sub-division of the Rajsahi district in East Bengal. Mr. Akshay kumar Maitreya, Director of the Varendra Research Society of Rajsahi collected it from Mr. Ershed Ali Khan Chowdhury. It was first edited in 1909 by Mr. R. D. Banerji and re-edited in 1916 by Dr. R. G. Basak in the Bengali monthly. The Sāhitya of Calcutta (Pauṣa,

1323 B. S.). The Copper-plate is now mostly worn-out and the inscription, contained in it is a fragmentary one.

#### Text .

- 1. ....सम्ब्तसर-शते त्रयोदशोतरे
- 2. (१०० + १० + ३) ... अस्यान्दिवसपूर्विया परमदैवत-पर-
- 3. म-भट्टारक-महाराजाधिराज—श्रीकुमारगुप्तः कुटुम्बिः ब्राह्मस्य-शिवशर्म्य-नागशर्म्य-मह
- 4. "वकीति-क्षे मदत-गोष्ठक-वार्ग पाल-पिष्ठल-ज्ञास्कक-काल-
- 5. "विष्णु-देवशम्म -विष्णुभद्र-खासक-रामक-गोपाल-
- 6. "शीभद्र-सोमपात-रामाद्यक-ग्रामाष्ट्रकुलाधिकरराञ्च
- .....विष्णुना (सा) विज्ञापिता इह स्वादा (टा?) पार-विपयेऽनुवृत-मर्धादास्थिति-
- 8. नीवीयम्म-क्षयेश लभ्यते । तद्र्ध ममाद्यानेन व क्रमेन (? रा) दातुं
- 9. •••••समेत्याभिहितः सद्वभिव क कर-प्रतिवेशि (१) कुट् म्बिभिरवस्थाप्य क-
- 10. \*\*\* \* कन \* यदितो \* \* तदवधृतमिति यतस्तथैति प्रतिपाद्य
- 11. ····ग्रप्टक-नवक-नलाभ्यामपविच्छय क्षेत्रकुल्यवापमेकं दतं। \*
  ततः त्रायुक्तक-
- 12. ····\* भ्रा (?) तृकटक-वास्तव्य-छन्दोग-ब्राह्मशा-वराहस्वामिनो दत्तं। \* तदव
- 13. .....भूम्या दानाक्षेपे च गुसागुरामनुचिन्त्य शरीरकाञ्चनकस्य चि-
- 14. र-चञ्चलत्वं \* ॥ \* उक्तञ्च भगवता द्वैपायनेन । \* स्वद्ताम्परद्ताम्वा

यो हरेत वसुन्धरा।

- 15. स विष्ठाया कृमिर्भू त्वा पितृभिः सह पच्यते ॥ \*। पष्ठिं वर्ष-सहस्रानि स्वर्गो मोदति भूमिदः।
- 16. ग्राक्षेपा चानुमन्ता च तान्येव नरके वसेत्॥ \* 2 पूर्व्व दत्तां द्विजातिभ्यो यत्राद्रक्ष युधिष्ठिर। \* महीं महीमतांच्छेष्ठ दानाच्छे योऽनुपालन॥ \* 3
  - 17. \*\*\*\*\* अत्कीरर्शा स्तम्भेश्वरदासेन ॥ \*

#### Translation:

In the year One Hundred and Thirteen of Gupta Era, on this day (as specified above), (during the reign of) Paramadaívata, Paramabhaṭṭāraka, Mahārājādhirāja Kumāragupta, the ryots (of the village),—The Brāhmaṇas—Śivaśarman and Nāgaśarman, and the Mahattaras—Vikīrtti, Kṣemadatta, Goṣṭhaka, Varggapāla, Pingala, Śunkaka, Kāla,…Viṣnu, Devaśarman, Viṣṇubhadra, Khāsaka, Rāmaka, Gopāla,…Śrībhadra, Somapāla, Rāma and others, all officers, constituting the village jury and forming the local governing body of the village were informed by (a Brāhmaṇa, whose name ended in Viṣṇu) as follows:

In this Vişaya of Khāṭāpāra the custom of permanent endownent (nīvī-dharma) has been nullified by another established custom, (concerning the sale of lands at reduced rates to Brāhmanas, purchasing it with religious motives). So it behoves you all to make a gift of land this day, according to this custom.

The neighbouring obedient house-holders, who, (also), were addressed collectively by them accepted the proposal by saying "be it so", (and accordingly), one Kulyavāpa of cultivated land was given to him, with its area measured out by 8×9 reeds.

Then (in the similar fashion), land was donated to the

Chāndogya Brāhmaņa, Varāhasvāmin, an inhabitant of Bhrātrkataka by an official.

So considering the merit and demerit, accruing respectively from donation and confiscation of land, and bearing in mind the unstability of body and gold, (this gift is to be preserved). As has been said by His Holiness Dvaipāyana (Vyāsa):

Whoever confiscates land given by himself or by another becomes a worm in ordure and rots with his forefathers.

The donator of land enjoys in the Heavens for sixty thousand years and the confiscator, along with the abettor to this confiscation rots in hell for a similar number of years.

O Yudhisthira, the foremost of the kings! preserve with care land already granted to twice-born by your fore-fathers. Preservation of land-grant is regarded as more meritorious than the making of a grant.

(This Inscription) is engraved by Stambhesvaradasa.

## Notes:

1. About twenty-eight letters at the very beginning of the inscription are lost. Dr. Sircar suggests that the first line is possibly like this;

> चतुरुद्धि-सतितास्वादितयशसो महाराजाधिराज—श्रीकुमारगुपस्य संवत्सर—

- Line 11. Kulya-tāpa—land on which one Kulya of seed can be sown. Dr. Sirear thinks that the area of One Kulya-vāpa of land is much larger than that of one Bighā.
- Line 17. Dr. Sircar suggests that the reading of the last line may be:

निधिता पट्टिकेयं प्रमात्य-भट्टेरा उन्कीगर्शा स्तम्भेश्ररदासेन ।

meaning, 'This inscription is composed by Amatyabhadra, and engraved by Stambheivaradasa'.

## No.-4. Dāmodarpur Copper-plate Inscription of the time of Kumāra Gupta I (444 A. D.).

Place: Damodarpur, Dist. Dinajpur, East Bengal.

· Language : Sanskrit.

Script: Brahmi of the Northern Class.

Metre: Verse 1-Anustubh.

Ref.: Ep. Indic XV p 113, Dr. R. G. Basak.

Account: Five Copper-plates were discovered from the village Dāmodarpur in Dinajpur District, East Bengal in 1915. On behalf of the Varendra Research Society, Rajsahi, Dr. R. G. Basak edited and translated them in Epigraphia Indica.

The plates are not like ordinary royal grants of lands, made to Brāhmanas or dedicated to Gods, but are peculiar kinds of religious sale-deeds, recording transaction between Government and purchasers, who buy land at a reduced rate with religious motives. The sale-rate is calculated in gold Dīnāras, and the transaction is made according to Nīvīdharma, which means that, the land can be enjoyed rent-free, but is not be sold or transferred to anybody.

#### Text:

- सम्व १०० २० (+) ४ फालगुरा दि ७ परमदै वत-परमभट्टारक-महाराजा-
- 2. धिराज-श्रीकुमारगुप्ते पृथिवीपती तत्पाद-परिगृहीते पुन्ड्वद्धन-
- 3. भुक्तादुपरिक-चिरातद्तेनामुबलवानक-कोरिवर्ष-विषये च त-
- 1. न्नियुक्तक-कुमारामात्य-वे त्रवर्म न्यधिष्ठासाधिकरसञ्च नगरश्रेष्ठि-
- 5. धृतिपाल-सात् र्यं वाहवन्धुमित्र-प्रथमकुलिकधृतिमित्र-प्रथमकाय -
- 6. स्थशाम्वपाल-पुरोगे संव्यवहरति यतः व्राह्मरा-कप्पंटिकेश
- 7. विज्ञापितं ऋरहं थ ममाग्रिहोत्रोपयोगाय ऋप्रदाप्रहत-स्वि
- 8. ल-क्षेत्रं त्र (त्रें) दीनारिक्य-कुल्यवापेन शक्षताचन्द्रार्क-तारक-भोज्येत-
- 9. ्या नीवी-धम्मे न दातुमिति एवं दीयतामित्युतपन्ने त्रिनी दीनाराण्यु

Chāndogya Brāhmaņa, Varāhasvāmin, an inhabitant of Bhrātrkataka by an official.

So considering the merit and demerit, accruing respectively from donation and confiscation of land, and bearing in mind the unstability of body and gold, (this gift is to be preserved). As has been said by His Holiness Dvaipāyana (Vyāsa).

Whoever confiscates land given by himself or by another becomes a worm in ordure and rots with his forefathers.

The donator of land enjoys in the Heavens for sixty thousand years and the confiscator, along with the abettor to this confiscation rots in hell for a similar number of years.

O Yudhisthira, the foremost of the kings! preserve with care land already granted to twice-born by your fore-fathers. Preservation of land-grant is regarded as more meritorious than the making of a grant.

(This Inscription) is engraved by Stambhesvaradasa.

#### Notes:

1. About twenty-eight letters at the very beginning of the inscription are lost. Dr. Sircar suggests that the first line is possibly like this:

> चतुरुद्धि-सतित्रास्वादितयशसो महाराजाधिराज—श्रीतुमारगुपस्य सवत्सर—

- Line 11. Kulya-vāpa—land on which one Kulya of seed can be sown. Dr. Sircar thinks that the area of One Kulya-vāpa of land is much larger than that of one Bighā.
- Line 17. Dr. Sircar suggests that the reading of the last line may be:

तिसिता पट्टिकेयं ग्रमात्य-भट्टेरा उत्कीरणा स्तम्भेषरदासेन ।

meaning, 'This inscription is composed by Amatyabhadra, and engraved by Stambheivaradāsa'.

## No.-4. Dāmodarpur Copper-plate Inscription of the time of Kumāra Gupta I (444 A. D.).

Place: Damodarpur, Dist. Dinajpur, East Bengal.

Language: Sanskrit.

Script: Brahmi of the Northern Class.

Meire: Verse 1-Anustubh.

Ref.: Ep. Indic XV p 113, Dr. R. G. Basak.

Account: Five Copper-plates were discovered from the village Dāmodarpur in Dinajpur District, East Bengal in 1915. On behalf of the Varendra Research Society, Rajsahi, Dr. R. G. Basak edited and translated them in Epigraphia Indica.

The plates are not like ordinary royal grants of lands, made to Brāhmanas or dedicated to Gods, but are peculiar kinds of religious sale-deeds, recording transaction between Government and purchasers, who buy land at a reduced rate with religious motives. The sale-rate is calculated in gold Dīnāras, and the transaction is made according to Nīvīdharma, which means that, the land can be enjoyed rent-free, but is not be sold or transferred to anybody.

#### Text:

- 1. सम्व १०० २० (+) ४ फालगुरा दि ७ परमदेवत-परमभट्टारक-महाराजा-
- 2. धिराज-श्रीकुमारगुप्ते पृथिवीपती तत्पाद-परिगृहीते पुन्ड्वर्द्धन-
- 3. भुक्तादुपरिक-चिरातद्तेनानुवलवानक-कोटिवर्ष-विषये च त-
- 4. न्नियुक्तक-कुमारामात्य-वे त्रवर्म न्यधिष्ठाणाधिकरणञ्च नगर्थे छि-
- 5. धृतिपाल-सात् र्थं वाह्वन्युमिश्र-प्रथमकुतिकधृतिमित्र-प्रथमकाय -
- . 6. स्थशाम्वपाल-पुरोगे संव्यवहरति यतः व्राह्मरा-कप्पंटिकेश
  - 7. विज्ञापितं अरह्थ ममाग्रिहोत्रोपयोगाय अप्रदाप्रहत-खि
  - . 8. त-क्षेत्रं त्र (त्रे) दीनारिक्य-कुल्यवापेन शक्षताचन्द्रार्क-तारक-भोज्येत-
    - 9. या नीवी-धम्मे न दातुमिति एव दीयतामित्युतपन्ने त्रिनी दीनाराण्यु

- 10. पसंगृह्य यतः पुस्तपाल-रिशिद्त-जयनन्दि-विभुद्तानामवधा-
- 11. र्एाया डोङ्गाया उत्तर-पन्चिनद्देशे कुल्यवापमेकं दत्तम्॥
- 12. स्वद्ता परदताम्वा यो हरेत वसुन्धरा । भूमि-दान-संवद्धाः श्लोका भवन्ति ।
- 13. स विष्ठाया क्रिमिभू त्वा पित्रिभि सह पच्यते ति ॥

#### Translation:

In the year One Hundred and twenty-four (of Gupta Era), on the 7th, day of Phalguna, when Parama-daivata, Paramabhattāraka, Mahārājādhirāja Śrī Kumāra Gupta was ruling over the Earth, and the Provincial Viceroy Ciratadatta was receiving favours from him in the province of Pundravardhana, and Kumārāmātya Vetravarman, appointed by him was administering the local government in the district of Kotivarsa, in company of Dhrtipala, the chief merchant, Bandhumitra, the chief caravan trader, Dhrtimitra, the chief artisan, and Sambapala, the chief scribe, a certain Brahmana, Karpatika, by name, thus addressed them: 'It behoves you , to make a gift, according to Nividharma of untilled and unreclaimed jungle land, not already given to any one, (receiving a price) at the rate of three Dinaras for each · Kulyavāpa for the convenience of my Agnihotra rites,-to be enjoyed (by me) for ever, as long as the moon, the sun and the stars exist.' When according to the determination of the record-keepers Risidatta, Jayanandin and Vibhudatta, it was ascertained that the lands may be thus given, then one Kulyavapa of land was granted to him in the region north-west of Donga, after three Dinaras were received from him.

Thus runs the verse, concerning grant of land :

He who confiscates land given by him or by another becomes a worm in ordure and rots with his fore-fathers.

#### Nôtes:

Line 3.—The Bhukti of Pundravardhana comprised the Bogra-Rajsahi-Dinajpur region of North Bengal. The chief town of Kotivarşa district has been identified with modern Banagarh in Dinajpur District.

Line 8.—Dr. Sircar thinks that Dinara is the Gupta Gold Coin named after Roman Danarius,

No.-5. Dāmodarpur Copper-plate Inscription of the time of Kumāra Gupta I (448 A. D.)

Place: Damodarpur, Dist. Dinajpur, East Bengal.

Language : Sanskrit.

Metre: Verses 1-2: Anustubh.

Script: Brahmi of the Northern Class.

Ref: Ep. Ind. XV, p 133, Dr. R. G. Bssak.

Ep. Ind. XVII, p 193, K. N. Dikshit.

Select Inscriptions, p 285, Dr. D. C. Sircar.

#### Text:

- सं १०० (+) २० (+) ८ व शाख-दि १० (+) ३ परमद वत-परममट्टारक-महाराजाधिराज-श्रीकुमा-
- 2. र-गुप्ते पृथिवी-पतौ ततपाद-परिगृहीतस्य पुन्ड्वद्धं न-भुक्तावुपरिक-विरातदतस्य
- 3. भोगेनानुवहमानक-कोटिवष विषये तिनयुक्तक-कुमारामात्य-वेत्र-
- 4. वम्म शि अधिष्ठानाधिकरनञ्च नगर्श्रे ष्ठिधृतिपाल-सार्थवाहवन्धुमित्र-प्रथ-
- 5. मकुतिकधृतिमित्र-प्रथमकायस्थशांम्वपाल-पुरोगे सम्व्यवहरति यतः सः
- 6. विज्ञापितं ऋर्धं मम पञ्च-महायज्ञ-प्रवर्तनायातुवृत्ताप्रदाक्षयनिवी-
- 7. मर्घ्याद्या दातुमिति एतदिशाप्यमुपलभ्य पुस्तपाल-रिसिद्त-जयनन्दि-विभुद्तानामव—

- 8. धारणया दीयतामित्युतपने रतस्माद्यथानुवृत्तनत्रेदीनारिवय कुल्यवापेन
- 9. द्वयमुपसंगृह्य रोरावतागोराज्ये पश्चिण-दिशि पञ्चद्रोना
- मकाः हट्ट-पानकेश्व सहितेति दत्ताः । तदुत्तरकालं सम्ब्यवहारिभिः धर्ममवेक्ष्यानुम
- 11. न्तव्याः। अपि च मूमि-दान सम्बद्धामिमी श्लोकी भवतः। पूर्व-दत्ता द्विजातिभ्यो
- 12. यहाद्रश्च गुधिष्ठिर ।

  मही महीवता श्रष्ठ दानाच्छ्रेयोऽनुपालन ॥ 1

  वहुमिवर्वसुधा दता दीयते च
- 13. पुनः पुनः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलिमिति ॥ 2

#### Translation:

In the year One Hundred and Twenty-Eight (of Gupta Era) on the thirteenth day of Baisakha, when Parama-daivata, Parama-bhattāraka, Mahārājādhirāja Śrī Kumāra Gupta was ruling over the Earth, and the provincial Viceroy Ciratadatta was receiving favours from him in the province of Pundravardhana, and Kumärāmātya Vetravarman, appointed by him was administering the local government in the district of Kotivarsa, in the company of Dhrtipāla, the chief merchant, Bandhumitra, the chief caravan-trader, Dhrtimitra, the chief artisan, and Sambapala, the chief scribe, One ......thus addressed them. "Design to make a gift (of land) to me according to the customary rule of apradaksayanivi for my performance of five daily sacrifices." On receipt of this petition, it was ascertained, according to the determination of the record-keepers Risidatta, Jayanandin and Bibhudatta that the land may be granted, and accordingly, land, measuring five Dronas, with the right of using canals excavated

for watering the field, lying in the west of the village of 'Airāvata-Gorājya' was given to the petitioner, after two Dīnāras had been received from him at the established rate of three Dīnāras for each Kulyavāpa of land. Considering the religious merits of such gifts, this grant is to be respected by the administering agents in future. Thus run the verses, concerning the grants of land:

O Yudhisthira foremost of the kings! Preserve with care lands already given to the twice-born, for the preservation of land-grants is regarded as more meritorious than the making of a grant.

Land has been given by many persons in past, and is still being given by others. The fruit of land-grant belongs to him, who, at any time, possesses the Earth.

#### Notes:

Line 9. Droņa is a land measure. 8 Droņas make one Kulyavāpa.

Line 10. According to Dr. Sircar, the term 'Hatţapānakaiḥ' means, 'with the right of using the canals excavated for watering the field.' It may also mean: 'along with market-places and tanks'.

## No.-6 Bāigrām Copper-plate Inscription of the Gupta year 128 ( 448 A. D. )

Place : Bāigrām, Bogra Dist., East Bengal.

Language : Sanskrit.

Script: Brahmi of the Northern Class.

Metre: Verses 1-3-Anuştubh.

Ref.: Ep. Ind. XXI, p 78, Dr. R. G. Basak; Select Inscriptions, p 342, D. C. Sircar

Account: The Copper-plate was discovered in 1930 from the village Bāigrām in the district of Bogra, East Bengal. After its discovery it was kept with the Gauda Research Society, Howrah.

### Text:

- 1. स्वस्ति । पश्चनगर्घ्या भट्टारक-पादानुध्यातः कुमारामात्य-कुलव द्विरे तद्विषयाधिकरणञ्च
- 2. वाधिग्रामिक-त्रिव ताश्रीगोहाल्योः ब्राह्मस्रोत्तरान्सम्भ्यहारि-प्रमुखान्प्राम-कुटुम्बिनः कुशलमनु-
- 3. वर्णा वोधयन्ति । विज्ञापयतोरत्रे व वास्तव्य-कुटुम्बि-भोयित-भास्करावावयोः पित्रा शिवनन्दि-
- 4. ना कारितक भगवतो गोविन्दस्वामिनः देवकुलस्तदसावलपवृत्तिकः। इहविषये समुदय-
- बाह्याद्यस्तम्ब-खिल-भे त्राणामिकिञ्चित् प्रतिकाराणां दाधदाचन्द्रार्क-तारका-भोज्याना-मद्गय-नोव्या
- 6. द्विदीनारिक्यकुल्यवाप-विक्रयोऽनुवृत्तस्तदर्थावयोस्सकाशात् पड्-दोनारानष्ट च ऋपकानायी-
- 7. कृत्य भगवतो गोविन्दस्वामिनो देवकुले खण्ड-फ्ट्र-प्रतिसंस्कार-करणाय गन्ध-धूप-दीप-
- 8. सुमनसां प्रवर्ता नाय च त्रिवृताया भौगितस्य खिलक्षेत्र-कुल्यवाप-त्रयं श्रीगोहाल्याश्वापि
- तत-वाटकार्यं स्थत-वास्तुनो द्रोरावापमेकं भारकरस्थापि स्थलवास्तुनो ट्रोशवापच दातु-
- मिति । यतो युष्मान्बोधयामः पुस्तपाल-दुग्ग दताक्कंदासयोरव-धार्याया अवधृत-
- 11. मस्तोह-विषये समुद्य-वाह्याचस्तम्व-विल-क्षेत्राणां श्वदाचन्द्राक्क-तारक-भोज्याना द्विदी-
- 12. नारिक्यकुल्यवाप-विक्रयोग्नवृत्तः । रावं विधाप्रतिकर्-खिलक्षेत्र-विक्रये च न कश्चिद्राजात्यं-
- 13. विरोध उपचय एव भट्टारक-पादानांध म्म फल-षड्भागावाप्तिश्व तद्दीयतामिति । एतयोः

- 14. भोधिल-भास्करयोस्सकाशात्षड्दीनारानष्ट च रूपकानायीकृत्य भगवतो गोविन्दस्वामिनो
- 15. देवकुलस्यार्थं भोधितस्य त्रिवृताया खिलक्षेत्र-कुल्यवाप-त्रयं तलबाट-काद्यर्थं म्
- 16. श्रीगोहाल्यां स्थल-वास्तुनो द्रोरावापं भास्करस्याप्यत्रे व स्थले-वस्तुनो द्रोरावाप-
- 17. मेवं कुल्यवाप-त्रयं स्थल-द्रोशवाप-द्रयश्च श्रक्षयनीव्यास्ताम-पट्टेन दतम्। निम्न-
- 18. कु ३ स्थल-द्रो २ । ते यूर्य स्वकर्ष शाविरोधि-स्थाने द्वी कम्म -हस्तेनाष्टक-नवक-नलाभ्या-
- 19. मपविन्छा चिरकाल-स्थायि-तुषाङ्गारादिना चिह्नै श्चातुर्दिशो नियम्य दास्यथाक्षय-
- 20. नीवी-धर्मिन च शश्वत्कालमनुपालियव्यथः। वर्तामान-भविष्यैश्व संव्यवहार्घ्यादिभिरेत-
- 21. द्धर्मापेक्षयानुपालियतव्यमिति ॥ उक्तश्च भगवता वे द्व्यास-महात्मना । स्व-दत्तां पर-दत्तां
- 22. व्या यो हरेत वसुन्धरां। स विष्ठायां क्रिमिम्भू त्वा पितृभिस्सह पञ्यते॥ 1 पष्टि वर्ष-सह-
- 23. साशि स्वर्गे मोदति भूमिदः । आक्षे प्रा चानुमन्ता च तान्धेव नरके वसेत् ॥ 2
- 24. पूर्व -दत्तां द्विजातिभ्यो यत्नाद्रश्च युधिष्ठिर । महीं महीमता श्रेष्ठ दानाच्छे योऽनुपाल-

निमिति ॥ 3

25. सं १०० (+) २० (+) ५ माघ-दि १० (+) ६॥

lands in Trivita for the benefit of the temple of Lord Vișnu were granted to Bhoyila and one Dronavăpa of homestead land in Śrigohālī for the purpose of dwelling site and garden to each of Bhoyila and Bhaskara, by the execution of a Copper-plate Charter in accordance with the principle of perpetual endowment—the total measurement of land sold being three Kulyavāpas and two Dronavāpas. So you shall make over (to the two) according to the principle of perpetual endowment, in places, which have no conflict with your own agricultural work, lands, measured out by the hands of an employee in charge of demarcation (Darvi karma) with 8x9 reeds and having their boundaries on four sides fixed with permanent marks of chaff and charcoal and shall preserve it for all time to come. Out of regard for religious merit this grant is to be preserved by the administrative agents of the present and future times. It has been said by the noble seer Vedavyāsa:

(For the translation of the Verses see other Inscriptions)
On this Ninteenth day of Magha in the year One Hundred
and Twenty-eight of the Gupta Era.

# No-7. Pāhārpur Copper-plate Inscription of the Gupta year 159 (479 A. D.)

Place: Pāhārpur, Rajsahi Dist., East Bengal.

Language : Sanskrit.

Script: Brahmi of the Northern Class.

Metre: Verses 1-5: Anustubh.

Ref.: Ep. Ind. XX, p 59, K. N. Dikshit; Select Inscriptions, p 346., Dr. D. C. Sircar.

Account: The Copper-plate was discovered by K. N. Dikshit during the excavation of a temple at Paharpur in the Rajsahi District on 19th Nov., 1927. The document registers the purchase of a fallow state land by a private individual for charitable purposes.

### Text:

- स्वस्ति ॥ पुण्ड् वर्द्ध नादायुक्तका आर्य्य नगरश्रेष्ठि-पुरोगञ्चाधिष्ठाना-धिकरणम् दक्षिणाञ्चकवीथे य-नागिरट्ट-
- माण्डलिक-पलाशाट्ट्पाश्चिक-वटगोहाली-जम्बुदेवप्रावे श्यपृष्टिमपोतक-गोषाटपुक्षक-मूलनागिरट्टप्रावे श्य-
- नित्वगोहातीषु ब्राह्मशोतरान्महत्तरादि-कुटुम्बिनः कुशलमनुवण्ण्यानु-वोधयन्ति । विज्ञापयत्यस्मान्ब्राह्मश्-नाथ-
- 4. शम्मा गतन्तार्थ्या रामी च। युष्माकिमहाधिष्ठानाधिकरणे द्वि-दोनारिक्यकुल्यवापेन शश्चत्कालोपभीग्याक्षयनोवी-समुद्यवाह्या-
- प्रतिकर-खिलक्षेत्रवास्तु-विक्रयोऽनुवृत्तस्तद्ह् थानेने व क्रमेरावियोस्स-काशादीनारत्रयमुपसंगृह्यावयोः स्वपुण्याप्या-
- यनाय वटगोहाल्यामवास्यास्काशिक-पञ्चस्तूपनिकायिक-निग्रन्थश्रमरा[-चार्य्य-गुहनन्दि-शिष्यप्रशिष्याधिष्ठित-विहारे
- भगवतामह तां गन्ध-धूप-सुमनो-दोपाद्यर्थन्तसवाटकनिमित्तच ऋत्रव वट-गोहालीतो वास्तु-द्रोगावापमध्यद्ध अ-
- म्बुदेवप्रावे श्य-पृष्ठिमपोतके क्षेत्रं द्रोगवाप-चतुष्टयं गोषाटपुक्षाद्रोग-वापचतुष्ट्यम् मूलनागिश्ट्ट-
- प्राव ३थ-नित्वगोहालीतः भ्रद्ध त्रिक-द्रोखवापानित्येवमध्यद्ध क्षेत्र-कुल्यवापमक्षय-नीव्या दातुमिति । यतः प्रथम-
- पुस्तपालदिवाकरनिद-पुस्तपालगृतिविष्णु-विरोचन-रामदास-हिरदास-शिशनिद-सुप्रभ-मनुदत्तानामवधारण-
- यावधृतम् अस्त्यसमद्धिष्ठानाधिकरणे द्वि-दीनारिकय-कुल्यवापेन शक्षत् कालोपभोग्याक्षयनीवी-समुद्यबाह्याप्रतिकर-
- 12. खिलक्षे त्रवास्तु-विक्रयोऽनुवृत्तस्तदाद्युष्माम्बाह्यरा-नाथशम्मा रातद्वारयां रामी च पलाशाट्टपार्थिक वटगोहाली-स्थायि-
- 13. काशिक-पञ्चस्तूपकुलिकायिक-ग्राचार्य्य-निग्रन्थ-गुहनन्दि-शिष्य-प्रशिष्याधिष्ठितसद्विहारे ग्रन्हतां गन्ध-धूपाद्य प्रयोगाय ।

- 14. तत्तवाटक-निमित्तञ्च तत्रैव वटगोहात्या वास्तु-द्रोरावापमध्यद्धः क्षेत्रअम्बुदेवप्रावेश्य-पृष्ठिमपोत्तके द्रोरावाप-चतुष्टयं
- गोषाटपुआद्रोशवाप-चतुष्ट्यं मूलनागिरट्ट-प्रावे श्य-नित्वगोहालीतो द्रोशवाप-द्रयमाद्र वापद्रयाधिक मित्ये वम-
- 'ध्यद्ध' क्षेत्रकुल्यवापम्प्रार्थ यतेऽत्र न कश्चिद्धिरोधः गुरास्तु यत्परम-महारकपादानामत्यो पचयो धर्म-षड् भागाण्याय-
- 17. नञ्च भवति । तदेवङ् क्रियतामित्यने नावधारणा-क्रमेणास्माद्ग्राह्मण नाथशम्म त एतन्द्राय्यारामियाश्च दोनार-त्र-
- 18. यमायीकृत्य ताभ्यां विज्ञापितक-क्रमीपयोगायोपरि-निर्दिष्ट-ग्रामगोहा-तिकेष् तल-वाटक-वास्तुना सह क्षेत्रं
- 19. कुल्यवाप: अध्यद्धोऽक्षय-नीवी-धम्मे श दतः। कु १ द्रो ४। तद्य प्रमाभिः स्व-कर्पशाविशीच स्थाने पट्क-नड्रप-
- 20. विञ्छय दातव्योऽक्षय-नोवी-धर्म्भरा च शसदाचन्द्राक्क-तारक-कालमनुपालियतव्य इति ॥ सम् १०० (+) ५० (+) ६ ।
- 21. माघ दि ७। उक्तश्च भगवता व्यासेन। स्व-दत्तां परदत्ता वा यो हरेत वसुन्धरा।
- 22. स विष्ठायां क्रिमिभू स्वा पितृभिस्सह पञ्यते ॥ 1. षष्टि-वर्ष सहस्राणि स्वर्ण वसति भूमिदः ।
- 23. श्राक्षे प्रा चानुमन्ता च तान्ये व नरके वसे त् ॥ 2 राजभिव्य हुमिद्दं ता दीयते च पुनः पुनः । यस्य यस्य
- 24. यदा भूमिस्तस्य तस्य सदा फलम् ॥ 3
  पूर्व-दता द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।
  महीम्महीमता श्रेष्ठ
- 25. दानाच्छ्रेशोऽनुपालनं ॥ 4 विन्ध्यादवीष्वनम्भस्सु शुक्क-कोटर-वासिनः । कृष्णाहिनो हि जायन्ते देव-दायं हरन्ति थे ॥ 5

## Translation:

May there be good to all! from Pundravardhana the District officer thus informs the city-council, headed by the Brahmanas and the householders, beginning with the villageheads in the village of Nitvagohālī, whose right of revenue belonged to Mūla-Nāgiratta, in Prsthimapottaka and Gosātāpunjaka in the possession of Jambudeva and in Vatagohāli, all situated in the subdivision of Palasatta in the district of Nägiratta in the Division of Daksinämsaka, after enquiring into the welfare of all: Nathasarman, a Brahmin and his wife Rāmī have approached us with this request: 'There is prevalent in this council of yours the custom of sale of fallow and homestead lands, free of rent and for which no compensation is to be paid to the state according to the principle of perpetual endowment to be enjoyed for all time to come at the rate of two Dināras for each Kulyavāpa of land. So it behoves you to make a gift of one and a half Kulyavāpa of land, in accordance with the principle of perpetual endowment. for the enhancement of our religious merits, after collecting three Dinaras from us,-land, which will be utilised for supply of sandal, incense, flowers, lamps, etc., and the construction of resting-place and garden for the worship of Jaina monks in the Vihara, inhabited by the disciples and granddisciples of the Jaina monk Guhanadin of Benaras, belonging to the sect called Pañcastūpanikāya, situated in Vatagohāli,land, distributed as follows. 11 Dronavapa of homestead land at Vatagohálí, 4 Drona-vápas at Prsthimapottaka in possession of Jambudeva, 4 Dronāvāpas at Gosātapunja and 21 Dronavāpas at Nitvagohāli, in possession of Mūlanāgiratta.

Then it was ascertained thus by the Board of Record-keepers, consisting of Dhrtivisnu, Virocana, Rāmadāsa, Haridāsa, Śaśinandin, Suprabha and Manudatta, and presided over by the chief Record-keeper Divākaranandin: 'In this council of ours there is the custom of sale of fallow and

homestead lands, free of rent and for which no compensation is to be paid to the state, according to the principle of perpetual endowment, to be enjoyed for all time to come, at the rate of two Dinaras for each Kulyavapa, The Brahmana Nathasarman and his wife pray for 14 Dronavapa of homestead land at Vatagohāli, 4 Dronavāpas of land at Prsthimapottaka, in possession of Jambudeva, 4 Dronavapas at Gosatapunja and 2 Dronavapas, along with 2 Adhavapas at Nitvagohāli, in possession of Mūlanāgiraija,-lands, in all measuring one and a half Kulyavapa, to be utilised for the supply of sandal, incense and others for the Jaina monks, living in the Vihāra, inhabited by the disciples and granddisciples of the great Jaina monk His Holiness Guhanandin, belonging to the Panca-stupakulanikāyika sect,-originally of Benaras, but now living at Vatagohali, and also for the purpose of construction of a resting-shed and a garden. There is no objection to this. Besides bringing some revenue to the treasury, it would entitle His Majesty to a sixth share of the religious merit (accruing from the endowment). So the prayer may be granted.

Then according to this determination one and a half Kulyavāpa of land, along with dwelling sites, gardens and homestead lands in the villages, ending in Gohāli, mentioned above was given to the Brāhmaṇa Nāthaśarman and his wife Rāmt, in accordance to the principle of perpetual endowment after collecting from them three Dīnāras. So one Kulyavāpa and four Droṇavāpas of lands are to be given by you in places which have no conflict with your own agricultural work, after measuring them out by six-cubits-long measuring rod, in accordance to the principle of perpetual endowment, and the grant is to be preserved for all time to come,—as long as the Moon, the Sun and the stars shine. In this seventh day of Māgha in the year One Hundred and Fifty nine of the Gupta Era. It has been said by His Holiness Vyāsa:

for translation of verses 1-4, see English rendering of other Inscriptions.

Verse 5 · Those, who confiscate gifts, made in favour of Gods become cobras and reside in parched tree-holes of the waterless Vindhya forest.

## Notes:

Line 4. 'The rates of two and three Dināras for each Kulyavāpa in the two districts of North Bengal suggest that one region was more populous and the land was more in demand there' (Select Inscriptions, p 347).

Lines 7—9. 明知某一1½ and 明某情况两=2½. 4 ādhavāpas make 1 droņavāpa, and 8 droņavāpas make one kulyavāpa.

Line 16. The Emperor referred to is Budha Gupta (476-95 A. D.)

Line 25. Dikshit suggests that the beginning of the verse no. 5 should read as विन्ध्यादवीध्वनम्बुष

## Dāmodarpur Copper-plate Inscription of the time of Budha Gupta (482 A. D.)

Place: Damodarpur, Dist. Dinajpur, East Bengal.

Language: Sanskrit.

Script: Brahmi of the Northern Class.

Metre: Verses 1-3; Anustubh.

Ref.: Ep. Ind, XV p 135, R. G. Basak; Select Inscriptions, p 324, Dr. D. C. Sircar.

Account: The Object of the inscription is to record the purchase of one Kulyavāpa of waste land by one Nābhaka, headman of a village from Nāgadeva for the purpose of settling some Brāhmaṇas. The headman had to obtain before purchase the sanction of the Governor of the Province of Punḍravardhana and his Government.

- सं १०० (+) ६० (+) ३ आपाढ़- दि १० (+) ३ परमद वत-परमभट्टारक- महाराजाधिराज-श्रीबुधगुप्ते पृथिवीयतौ तत्पाद-परिगृहीते पुण्ड व-
- 2. द्धनभुक्तावुपरिक-महाराज-व्रह्मदत्ते संव्यवहरति । स्वस्ति । पलाश-वृन्दकात् सविधासं महतराग्रष्टकुलाधिक-
- 3. रण-प्राभिक-कुटुम्बनश्च चण्डप्रामके ब्राह्मराचान्नशुद्र-प्रकृति कुटुम्बनः कुश्तमुक्तवानुदर्शयन्ति (यथैवं)
- विज्ञापयतो नो ग्रामिक-नाभकोहमिन्छे मातापित्रोस्खपुण्याप्ययनाय कदिचि द्वाह्मणार्थान् प्रतिवासियतुं
- तदर्घ ग्रामानुक्रम-विक्रय-मर्प्यादया मतो हिरण्य मुप्संगृह्य समुद्याबाह्या-प्रद-विल-क्षेत्राणां
- 6. प्रसादं कर्त्युमित । यतः पुस्तपाल-पत्रदासेनावधारितं युक्तमनेन विज्ञापितमस्त्ययं विक्रय-
- 7. मय्य दा-प्रसङ्गस्तद्दीयतामस्य परमभट्टारक-महाराज- पादेन पुण्योपचयायेति । पुनरस्य व
- 8. पत्रदासस्यावधाररागावधृत्य नाभक-हस्ताद्दीनारद्वयमुपसंगृह्य स्थायपाल-कपिल-श्रीभद्राभ्यायायकृत्य च समुद्य-
- 9. बाह्याप्रद-खिल-क्षेत्रस्य कुल्यवापमेकमस्य वायिग्रामकोत्तर-पार्ध्स्य व च सत्यमर्थादाया दक्षिण-पश्चिम-पूटवे रा
- महतराद्यधिकरण-कुटुम्बिमिः प्रत्यवेश्वगष्टक-नवक-नवक-नलाभ्याम-पविञ्छा चतुरमीमोङ्गिष्ठा च नागदेवस्य
- 11. दतं। तदुतरकालं संव्यवहारिभिधं भर्म मवे क्षत्र प्रतिपालनीयमुक्तञ्च महर्षिषिः। स्वदत्ताम्परदत्ताम्वा यो हरेत वसुन्धरा।
- 12. स विष्ठायां कृषिभू त्वा पितृभिस्सह पच्यते ॥ 1 वहुष्टिव्वं सुधा दत्ता राजिभस्सगरादिभिः । यस्य यस्य यदा भूभिस्तसा तसा तदा फलं ॥ 2

## 13. षष्टिं वर्ष-सहस्राणि स्वर्गो मोदति भूमिदः। श्राक्षेप्ता चानुमन्ता च तान्येव नरके वसेदिति ॥ 3

## Translation

On this thirteenth day of Asadha, in the Gupta year One lundred and Sixty-three, while Parama-daivata, Paramashattaraka, Maharajadhiraja Sri Budhagupta was the ruler of the Earth, and while in the Province of Pundravardhana, the Juceroy Maharaja Brahmadatta was the administering agent, the leading men of the village, the royal officials, the villageheads and the house-holders, with confidence, informed from Palāšavīndaka the chief Brāhmanas, the prominent subjects and house-holders in the village of Candagrama, after enquiring into their welfare as follows: The headman of this village Nabhaka thus applies. For the enhancement of the merits of my parents, also of my own self, I wish to settle some prominent Brāhmanas. So it behoves you to favour me with fallow land, free from all dues and not previously settled, accepting from me value, in accordance with the custom of sale, prevalent in the villages'.

Then the Record-keeper Patradāsa observed thus: 'This application is proper indeed. This is a proper case under the prevailing rule of sale; so the land be granted to the petitioner by His Royal Highness for the furtherance of His own merits'. Again as determined in accordance with the determination of the same Patradāsa, one Kulyavāpa of waste land, belonging to Nāgadeva was given to Nābhaka, free from all dues and on condition that it could not be transferred, on receipt from his hands two Dīnāras, and on realisation of the remaining one from the watchman Kapila and Śrībhadra, after the land had been inspected by the village-elders, royal officials and house-holders, and its area severed by them by the measurement of 8×9 reeds and four corners marked out,—the land, being situated in the

## Text:

- 1......फालगुन दि १० (+) ५ परमदैवत-परमभट्टारक महाराजा-धिराज श्रीबुधगुप्ते पृथिवी-
- 2. पतौ तत्पाद-परिगृहोतस्य पुण्ड् वर्द्धनभुक्तावुपरिक-महाराज-जयदत्तस्य भोगेनानुबह्मा-
- 3. नके कोटिवर्ध्य विषये च तिनयुक्तकेहायुक्तक-शण्डके प्रविष्ठानाधिकरणं नगरश्रेष्ठिरिभु-
- पाल सात्य वाह्व सुमित्र-प्रथमकुलिकवरदत- प्रथमकायस्थविप्रपाल₂
   पुरोगे च सम्व्यवहरति
- 5. अनेन श्रेष्ठिरिभुपालेन विज्ञापितं हिमविच्छिखरे कोकामुखस्वामिनः चत्वारः कुल्यवापाः श्रेतव-
- राहस्वामिनोऽपि सप्त कुल्यवापाः अस्मत्फलाशन्सिनो पुण्यामिव द्वये छोङ्गाग्रापे पूर्विमया
- 7. ग्रप्रदा ग्रितसृष्टकास्तद्हन्तत् क्षेत्र-सामीप्य-भूमी तथोराद्य-कोकामुखस्वामि-धे तवराह-
- 8. स्वामिनोर्नामिक्षिप्तमेकं देवकुल-द्वयमेतत् कोष्ठिका-द्वयश्च कारियतुमि-च्छाम्यह्थ वास्तुना
- सह कुल्यवापान्यथाक्रय-पर्धा द्या दातुमिति । यतः पुस्तपाल-विष्णुदत्त-विजयनन्दि-स्थानु-
- निद्नामवधारणयावधृतमस्त्यनेन हिमविच्छित्तरे तयो कोकामुद्ध.
   स्वामिश्वेतवराह्स्वामिनोः
- 11. ग्रप्रदा-क्षेत्र-कुल्यवापा एकाद्श दत्तकास्तदर्थ चेह देवकुत-कोष्ठिका-करणे युक्तमेतद्विशा-
- 12. पितं क्रनेश तत् क्षेत्र-सामीप्य-भूमौ वास्तु दातुमित्यनुवृत-त्रिदीनारिक्य कुल्यवाप-विक्रयमर्प्याद-
- 13: था.....

14.....पुष्करिशी पूटवे श रिभुपाल-पुष्करिशी ? दक्षिशोन

15..... दताः । तदुत्तरकालं संव्यवहारिभिद्दे वभक्तमन्-मन्तव्या उक्तं व्यासेन् । स्वद्तां परदता-

16. -म्वा यो हरेत वसुन्धरां। स विष्ठायां क्रिमिन्भू त्वा पितृभिस्सह पच्यते॥ 1 पूर्व-दता द्विजातिभ्यो

यत्राद्रश्च युचिष्ठिर् ।

17. महीं महीमता श्रेष्ठ दानाच्छ्रेयोऽनुपालनं ॥ 2 वहुभिर्व्वसुधा दत्ता

18् राजिभिङ्च पुनः पुनः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलिमिति ॥ 3

## Translation:

On the fifteenth day of Phalguna (in the year ...), while Parama-daivata, Parama-bhattaraka, Maharajadhiraja Śrī Budha Gupta was the ruler of the Earth, and while in the Visaya of Kotivarsa, prospering under the government of the provincial Viceroy of the province of Pundravardhana, Jayadatta, basking in the sunshine of Imperial favour,—the administrator Sandaka, appointed by him (Jayadatta) was administering the affairs of the district with the help of the chief merchant Ribhupāla, the chief caravan trader Vasumitra. the chief artisan Varadatta and the chief scribe Viprapāla, an application was made thus by the chief merchant Ribhupāla: In the village Dongāgrāma in the forest region of Himavacchikhara four Kulyavāpas of nontransferable lands were formally given by me to the Lord Siva and seven Kulyavapas to Lord Visnu in the hope of benefit to myself and for the sake of increasing religious merits. Now I wish to establish (one?) Linga form and to build two temples and two store-rooms for those supreme Gods Śiva and Visnu in the neighbourhood of those cultivated lands. So it behaves you to grant me Kulyavāpas of land with building-grounds in accordance with the prevailing custom of sale.

After that when it was ascertained according to the determination of the Record-keepers Vişnudatta, Vijayanandin and Sthānunandin that, it was a fact that by the petitioner eleven Kulyavāpas of non-transferable lands were given to Lords Šiva and Viṣnu in the forest region of Himavacchikhara, and that, the application had been properly made by him for home-stead lands to be given in the neighbourhood of those cultivable lands for the purpose of building temples and store-rooms, then, according to the prevailing custom of sale of one Kulyavāpa of land for three Dīnāras, lands were given to him to east of the tank and to the south of the lake, named after Ribhupāla.

In future these grants are to be preserved by administering agents out of reverence to the Gods. Thus has been stated by Vyāsa:

(For the translation of the Verses see other Damodarpur plates.)

#### Notes:

Line 5. 'Himavacchikhara' literally means: 'the summit of the Himalayas'. Dr. Sircar thinks that in the present inscription it refers to a territorial unit,—a forest.

Line 5. 'In the Durgāstotra of the Mahābhārata VI, 8, the Goddess Durgā (female form of Śiva's energy) is called Kokāmukhā. It is, therefore, possible to think that Kokāmukha is a form of Śiva'.

(Select Insciption, p 329)

Line. 8 'Nāmalinga' refers to a Linga named after one's name.

No-10 Gunaighar Copper-plate Inscription of Vainya Gupta—Gupta year 188 (A.D. 507).

Place: Gunaighar, Tipperah.

Language : Sanskrit.

Script: Brahmi of the Northern Class.

Metre: Verses 1-3: Anuştubh.

Ref: Ind. Hist. Quart., VI, D. C. Bhattacharyya, p 53; Select Inscriptions, p 331, Dr. D. C. Sircar.

Account: The Copper-plate was discovered in 1918. Mr. Baikunthanath Datta had taken possession of this plate. He handed it over to Sri Dineshchandra Bhattacharyya for decipherment.

### Text :

- स्वस्ति ॥ महानौ-हस्त्यध-जयस्कन्धावारात् क्रोपुराद्यगधन्महादेव-पादासुद्धगतो महाराज-श्रीव न्यगुप्तः
- 2. कुशली \* \* \* \* स्वपादोपजीविनश्च गुशलगाशंस्य समाज्ञापयति । विदिन भवतामस्तु यथा
- 3. मया मातापित्रोरातमनञ्च पुण्याभिवृद्धयेऽस्मत् पाददास-महाराज-रुद्रदश-विज्ञाप्यादनेने व माहायानिक-शाक्यभिक्ष्वा-
- 4. चार्य्य-शान्तिदेवमुहिश्य गोप ? ••••दिग्भागे ? कार्य्यायान-कार्य्यावलीकितेश्वराथम-विहारे अनेने -
- 5. वाचाय्ये रा प्रतिपादित (कं?)-माहायानिक-वैद्यशिषा-भिशु-संघनाम्परिग्रहे भगवतो बुद्धस्य सततं त्रिय्कालं
- 6. गन्ध-पुष्प-दोप-धूपादि-प्रवर्तानाय तस्य भिक्षु संघरय च चीयर-पिण्डपात-रायनासन-ग्लानप्रत्ययभै पञ्यादि-
- 7. परिभोगाय विहारे च वन्ड-फुट्ट-प्रतिसंरकार-करणाय उत्तर-माण्डलिक-कान्ते-उद्क्यामं सर्वतो भो-

- 8. गेनाप्रहारत्वे नैकादश-खिल-पाटकाः पश्चिमः खण्डेस्ताम्-पट्टे नाति-सृष्टाः। श्रिप च खलु श्रुति-स्मृती-
- तिहास-विहिता पुण्यभूमिदान-भृतिम हिकामुत्रिक-फल-विशेष स्मृतो
  भावतः समुपगम्य स्वतस्तु पी-
- 10. ड्रामप्यूरीकृत्य पात्रभ्यो भूमि \* \* \* द्विष (?) द्विरसमद्रचन-गौरवात स्व-यशो-धर्मावाप्तये चैते
- पाटका अस्मिन्विहारे श्रधत्कालमभ्यनुपालियतव्याः ॥ अनुपाल-नम्प्रति च भगवता पराशरात्मजे न वेदव्या-
- 12. सेन व्यासेन गीताः श्लोका भवन्ति ।

  षष्टि वर्ष-सहस्राणि स्वर्गे मोदति भूमिदः ।

  श्राक्षेपा चानुमन्ता च ता-

न्येव नरके वसेत्॥ 1

- 13. स्व-दत्तां परदताम्वा यो हरेत वसुन्धरा। स विष्ठायां कृमिभू त्वा पितृमिः सह पच्यते ॥ 2
- 14. पूर्व-दत्तो द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर । मही महिमता श्रेष्ठ दानात् श्रेयोऽनुपालनं ॥ 3 वर्त्त मानाष्टाशोत्यु-
- 15. तर-शत-संवत् सरे पौषमासस्य चतुर्विवन्शतितम-दिवसे दूतकेन महाप्रतीहार-महापीलुपति-पञ्चाधि-
- करशोपरिक-पाटयुपरिकं ( पुर ? ) पुरपातोपरिक-महाराज-श्रीमहासामन्त-विजयसेनेन तदेकादश-पाटक-दा-
- 17. नायाज्ञामनुभाविताः कुमारामात्य-रे वजस्वामी भामह-वत्स-भोगिकाः॥ तिखित सन्धिविग्हारिकरण-काय-
- 18. स्थ-नरदतेन ॥ यत्रैक-क्षेत्रखन्डे नवद्रोगावापाधिक-सप्त-पाटक-परिमाणे सीमा-लिङ्गानि । पूट्वेश गुराका-

- 19. ग्हारग्।म-सोमा विष्णुवर्धिक-क्षेत्रश्च । दक्षिणेन मिदुविलाल (?) -क्षेत्रं राज-विहार-क्षेत्रश्च । पश्चिमेन सूरी-नाशी-रम्पूण्णे क-
- 20. क्षेत्रं । उत्तरेश दोषी-भोग-पुष्करिशी ·····

  एवम्पियाकादित्य-बन्धु-क्षेत्राशाञ्च सीमा ॥
- 21. द्वितीय-खन्डस्याष्टाविन्शति-द्रीरावाप-परिमारास्य सोमा। पूर्वे रा गुरिकागृहारगाम-सोमा। दक्षिरोन पक्क-
- 22. विताल-क्षेत्रं। पश्चिमेन-राजविहार-क्षेत्रं। उत्तरेश वैदा (?)-क्षेत्रं॥ तृतीय-खण्डस्य त्रयाविन्शति-द्रोशवाप-
- 23. परिमाणस्य सोमा पूर्व्वराः । दक्षिणेन नखदा-चर्च रिक (?)-क्षेत्र-सीमा। पश्चिमेन
- 24. ज (जो ?) तै।री-क्षेत्रं। उत्तरेश नागी-जोड़ाक-क्षेत्रं॥ चतुर्थस्य त्रिंशद्, शा-वाप-परिमाश-क्षेत्र-वण्डस्य सीमा। पुट्वेश्य
- 25. वुद्धाक-क्षेत्र-सीमा। दक्षिणेन कालाक-क्षेत्रं। पश्चिमेन सूर्यं-क्षेत्र-सीमा। उत्तरेण महीपाल-क्षेत्रं॥ पञ्चमस्य
- 26. पादोन-पाटक-द्वय-परिमाश-क्षेत्र-खण्डस्य सीमा। पूर्व्वश खण्ड-विड्रुगुरिकक्षेत्र'। दक्षिशोन मशिभद्द-
- 27. क्षेत्रं। पश्चिमन यज्ञरात-क्षेत्र-सीमा। उत्तरेश नाद्उदकग्राम-सीमे ति ॥ विहार-तलभूमेरिप सीमा-लिङ्गानि ।
- 28. पूर्वेश चूड़ामशिनगरश्रीनौयीगयोम्म द्वेत जोला। दक्षिशोन गर्भे धरविताल-पुष्करिण्या नौ-खातः।
- 29. पश्चिमेन प्रग्रुमेश्वर-देवकुल-क्षेत्र-प्रान्तः । उत्तरेश प्रडामार-नीयोगखातः ॥ एतद्विहारप्रावेश्य-शून्यप्रतिकर-
- 30. हिजक-स्वित-भूमे रिप सीमा-लिङ्गानि । पूठवे रा प्रशुं मे शर-देवकुत-क्षेत्र-सोमा । दक्षियो न शाक्यिमक्षाचार्य-जित-
- 31. सेन-वेहारिक-क्षेत्रावसानः। पश्चिमेन ह (?) चात-गंग उत्तरेश. दण्ड-पुष्किशी चेति॥ सं १०० (+) ५० (+) ५ पोष्य-दि २० (+) ४॥

## Translation:

Let there be welfare to all of you! From the victorycamp, packed with great ships, tuskers and horses, situated at Kripura, His Highness the prosperous Vainya Gupta, ever meditating on the feet of Lord Mahadeva, being in good health, issues this command after wishing health to.....and his own dependents. 'Be it known to you all that at the request of Rudra-datta, enjoying our favour, for the enhancement of the religious merits of my parents, as also of my humble self, eleven Pātakas of uncultivated lands in five plots, situated in the village of Kanteudaka, falling within the jurisdiction of the northern territorial division are granted by me, by means of a copper-plate charter, as a gift to a Brāhmana or a God in absolute possession, to Acarya Santideva, the Buddhist monk of Mahayana school, in order that perfume, flower, light, incense, etc. for (the worship of) Lord Buddha thrice a day may be provided perpetually in the abode of the Buddhist monks of Vaivarttika sect of Mahayana school, constructed by him (Santideva) in the Vihara, dedicated to Avalokitesvara, and garments, food, beds, seats and medicines for diseases, etc. may be supplied to the host of monks, and also in order that breaks and cracks in the monastery may be repaired.

Here again, by remembering the texts, regarding holy gift of lands, producing religious merits both in this world and the next, as found in the Vedas, holy scriptures and historical works, and grasping their meanings, kings, even courting hardships (bestow) lands on proper persons. The enemykings, even, should protect for ever these Pātaka-grants in this monastery, through respect for our words and also through eagerness to attain fame and religious merits. Thus run the verses, regarding maintenance of land-grants in future, verses, sung by the revered Vyāsa, the compiler of the Vedas and the son of Parāsára; (for the English rendering of the verses, see translation of other Inscriptions.)

In the current year of One Hundred and Eighty eight, on the twenty-fourth day of the month of Pauşa, the royal proclamation, regarding the gift of eleven Pāṭakas was announced to Revajjasvāmin, the minister in charge of the princes and Bhāmaha and Vatsa, the two officers connected with the royal stables by the great feudal chief His Highness Vijayasena, the Royal Ambassador, the High Chamberlain, the great Leader of the Elephant force, the Superintendent of five Administering Offices, the Chief Officer of the Accounts Department and the Chief Police Officer of the royal city. (This was) written by Naradatta, a scribe belonging to the office of the minister for war and peace.

The boundary-marks of the first plot of land, measuring seven Pāṭakas and nine Dronavāpas are as follows: to the east, the boundary of the village of Gunekāgrahāra and the land, in possession of the carpenter Viṣnu; to the south, lands, falling under the jurisdiction of the village Miduvilāla and fields, donated to the Royal Monastery; to the west, the lands, belonging to Sūrī, Nāśi, etc; to the north, the tank; temporarily in possession of Doṣī and the boundaries of the lands, belonging to Vampiāka and Ādityavandhu.

Of the second plot, measuring twenty-eight Dronavāpas, the boundaries are: to the east, the boundary of the village of Gunikāgrahāra; to the south, lands falling under the jurisdiction of the village of Pakkavilāla; to the west, fields, donated to the Royal Monastery; to the north, land, belonging to Vaidya (?).

Of the third plot, measuring twenty-three Dronavāpas, the boundaries are: to the east, land...; to the south, the boundary-limit of the feld of Nakhaddācar-carika (?); to the west, the field of Jolāri; to the north, the field of Nāgī-jodāka.

Of the fourth plot, measuring thirty Dronavāpas, the boundaries are: to the east, the boundary-limit of the field of Buddhāka; to the south, the field of Kālāka; to the west,

the boundary-limit of the field of Sūrya; to the north, the field of Mahipāla.

Of the fifth plot, measuring one and three-fourth Pataka, the boundaries are: to the east, the field of Khandaviggurika; to the south, the land in possession of Manibhadra, to the west, the boundary limit of the fields of the village of Yajnarata; to the north, the boundary limit of the village Nadadadaka.

The boundary marks of the low lands, belonging to the monastery are as follows: to the east, the channel, between the two ports at Cūdāmanı and Nagaraśrī; to the south, the channel, open to boats, connected to the lake, possessed by Ganeśvar of Vilāla caste, to the west, the end of the land, attached to the temple of Pradyumneśvara; to the north, the navigable channel, leading to the part of Pradāmāra.

The boundary-marks of the water-logged and waste, rentfree lands,—the properties of the monastery are stated hereinaster: to the east, the boundary-limit of the land, attached to the temple of Pradyumnesvara; to the south, the end of the field, belonging to the monastery of the Buddhist monk Ācārya Jitasena; to the west, the dried rivulet Hacāta; to the north, the tank of Danda

On this Twenty-fourth day of Poşa in the Regnal year One Hundred and Eighty-eight.

## No. 11. Damodarpur Copper-plate Inscription of the time of \* Gupta (543 A. D.)

Place: Damodarpur, Dinajpur Dist., East Bengal.

Language : Sanskrit.

Script: Brahmt of the Northern Class.

Metre: Verses 1-3: Anustubh.

Ref: Ep. Ind. XV, p 142, Dr. R. G. Basak, Ep. Ind. XVII, p 193, K. N. Dikshit; Select Inscriptions, p 337, Dr. D. C. Sircar.

- Account: The object of the Inscription is to record the purchase of some lands by Amrtadeva, a nobleman of Ayodhyā for the purpose of meeting expenditures incurred in connection with the worship of Lord Visnu in the forest region of Himavacchikhara.

#### Text:

## कोटिवर्ष्णिष्ठानाधिकरगस्य।

- सम्ब २०० ( + ) २० ( + ) ४ भाद्र-दि ५ परमद्वे वत-परम भट्टारक-महाराजाधिराज श्री.....
- 2. गुप्ते पृथिवीपती तत्पाद-परिगृहीते पुण्ड्वर्द्धन-भुक्तावुपरिक-महाराजस्य महा-
- 3. राजपुत्र-देवभट्टारकस्य हस्त्यध-जन-भोगेनासुवहमानके कोटिवर्घ्य-विषये च त-
- 4. त्रियुक्तकेहिवषयपति-स्वयम्भुवदेवे ऋधिष्ठानाधिकर्णम् ग्राय्यं नगर-श्रेष्ठिरिभुपाल-
- सात्र्य वाहस्थागुद्त-प्रथमकुतिकमितदत प्रथमकायस्थस्कन्दपाल-पुरोगे संव्यवहरति
- आयोध्यक-कुलपुत्रक-अमृतदेवेन विज्ञापितिमह-विषये समुद्यबाह्या प्रहत-विल-क्षेत्रा-
- शां त्रिदीनारिक्यकुल्यवाप-विक्रयोऽनुवृतः तदह ध मतो दीनारानुप-संगृह्य मन्मातुः पुण्या-
- 8. भिबृद्धये प्रत्रारण्ये भगवतः धे तवराहस्वामिनो देवकुले खण्ड-फुट्ट-प्रतिसंस्कार-क-
- 9. रशाय वितवकसत्रप्रवर्तन गव्यधूपपुष्पप्रापश-मधुपक्क दीपादुप्रप-योगाय च

- अप्रदा-धम्मे न ताम्रपट्टीकृत्य क्षेत्र-स्तोकान्दातुमिति । यतः प्रथम-पुस्तपाल-नरनन्दि-
- 11. गोपद्दत-भटनन्दिनामधार्याया गुक्ततया धर्म्माधिकार-बुद्धा विज्ञापितं नात्र वि-
- 12. षय-पतिना किश्विद्विरोधः केवलं श्री-परमभट्टारकपादेन धर्म्म पर-
- 13. तावाप्तिः
- इत्यनेनावधारशाक्रमेरा एतस्मादमृतदेवात् पञ्चदश दोनारानुगपसंगृह्य एतन्मातुः
- श्रनुग्हे रा स्वन्धन्दपाटकेऽद्धं टी-प्रावे इय-लवङ्गिसकायाञ्च वास्तु-भिस्सह कृत्यवाप-द्वयं
- सादुवनाप्रमकेशी वास्तुना सह कुल्यवाप एकः परस्पतिकायां पञ्चकुल्यवापकस्योतरेश
- जम्बूनद्याः पूर्व्ये रा कुल्यवाप एकः पूर्णवृन्दिकहरी पाटक-पूर्व्ये रा कुल्यवाप एकः इत्ये वं जिल-क्षेत्र-
- 18. स्य वास्तुना सह पञ्च क्ल्यवापाः अप्रदा-धम्मे रा भगवते श्वेतवराह-स्वामिने शक्षतकातभोग्या दताः ।
- तदुत्तरकातं संव्यवहारिभिः दैवभक्तानुमन्तव्याः। प्रिप च भूमिदान-सम्बद्धाः सोका भवन्ति ।
- 20. स्वद्रतां परदतां त्या यो हरेत वसुन्धरां । स विद्यायां क्रियम्भू त्वा पिनृभिः सह पञ्यते ॥ I बहुभिर्व्वसुधा दता
- 21. राजिभस्सगरादिभिः।

  यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं॥ 2

  पष्टिं वर्ष-सहसाति स्वर्गे मोदति भूभिद
- 22. पाई प्ता चानुमन्ता च तान्येव नरके धसेदिति ॥ 3

## Translation:

Seal of the Administrative Office of Kotivarsa.

On the fifth day of Bhādra in the year Two Hundred and fourteen of the Gupta Era, while Parama-daivata, Paramabhattaraka, Maharajadhiraja Sri....... Gupta was the ruler of the Earth, and while in the district of Kotivarsa, prospering under the government, consisting of the elephants, cavalry and infantry of the Provincial Viceroy, His Highness Deva-Bhattaraka, son and favourite of the Emperor, the Administrator Svayambhudeva, appointed to this post by him (Deva-Bhattaraka) was administering the affairs of the District in the company of the chief merchant Ribhupāla, the chief caravan-trader Sthanudatta, the chief artisan Matidatta and the chief scribe Skandapāla, an application was thus made by one Amrtadeva, born of a noble family of Ayodhya: 'There is in this District the custom of sale of one Kulyavāpa of fallow and untilled land, free from all dues for three Dinaras. So it behoves you to consider the case of acquisition of religious merits of my mother and to make a gift of some lands on condition that they cannot be transferred in future by means of a Copper plate grant, after accepting from me Dīnāras, - lands, that will be utilised for making provision for repairs of whatever is broken or torn in the shrine of Lord Visnu in the forest here, and also for instituting of Vali, Caru and Satra, supplying of cow's milk, incense, flowers, madhuparka and lamp, etc.'

After that when it was ascertained according to the determination of the record-keepers Naranandin, Gopadatta and Bhatanandin that the application had been properly made in accordance with a spirit of piety, that there was no dispute on this issue with other District-Administrators, and that (by granting this prayer) His Highness will achieve religious merit, then in accordance with that, on receiving fifteen Dināras from him, out of consideration for his mother,

five Kulyavāpas of fallow land, along with building sites were dedicated according to the custom of sale of non-transferable lands, for ever, to the Lord Visnu,—five Kulyavāpas, as detailed hereinaster: two Kulyavāpas with building lands in the villages of Svacchandapāṭaka and Lavaṅgasikā, with right of revenue belonging to Ardhatī; One Kulyavāpa with homestead land in Sātuvanāśramaka; One Kulyavāpa in the village of Paraspatika,—to the north of five Kulyavāpas (already belonging to the God) and to the east of the river Jambū; One Kulyavāpa to the east of Pātaka in the village of Puranavṛndikahari.

So in future, out of reverence to the Gods, these grants are to be preserved by the officers of Administration. Thus run the verses, concerning grant of lands;

(For the translation of the verses see other Damodarpur Copper plate Inscriptions).

#### Notes:

Line 1. Some say that the Gupta Emperor, during whose regime, this sale-deed is executed is Budhagupta. Dr. Sircar suggests the name of Upagupta or Visnugupta.

## No. 12. Faridpur Copper-plate Inscription of Dharmaditya—Regnal year 3

Place : Faridpur, East Bengal.

Language: Sanskrit.

Script: Brahms of the Northern Class of about the first half of the sixth century A. D.

Mette: Verse 1: Anustubh.

Ref: Ind. Ant. XXXIX, 1910, p 195, F. E. Pargiter J. R. A. S., 1912, P 710; Sir Asutosh Mukherjee Silver Jubilee Volume, III, p 475, R. G. Bazak;

Account: Three copper-plates were found in the Faridpur District in East Bengal. Dr. Hoernle purchased them on behalf of the Asiatic Society of Bengal. In October 1908 he requested F. E. Pargiter to decipher them. The object of the first plate is to record the purchase of three Kulyavāpas of land by one Vātabhogar in the village Dhruvilātī, and the gift of the same by him to a Bhāradwaj Brahmin named Candrasvāmin.

#### Text :

## वारकमण्डलविषयाधिकरणस्य ॥

- 1. ७ स्वस्त्यस्यां पृथिव्यामप्रतिरथे ययात्यम्बरिष-सम-धृतौ म-
- 2. हाराजाधिराज श्रीधम्मादित्य-राज्ये तत्प्रसाद सद्धारपद-महाराज-स्था-
- 3. शुदत्तस्याघ्यासन-काले स्तद्भिनियुक्तक-वारकमण्डले विषयपति-ज-
- 4. जावस्यायोगोऽधिकरणं विषयमहत्तरेटित-कुतचन्द्र-गरुड्-बृहच्च-
- 5. ट्टालुकानाचार भाशैत्य-शुभदेव घोषचन्द्रानिमित्र-गुराचन्द्र-कालस (सु?)-
- 6. ख-कुलस्वामि-दुर्हभ सत्यचन्द्राज्जुन-वटप कुण्डलिप्त-पुरोगाः प्रकृतयश्च
- 7. साधनिक-वातभोगेन विज्ञाप्ताः। इच्छाम्यहं भवतान्सकाशात् क्षेत्रखण्डमुप-
- 8. क्रीय ब्राह्मरास्य प्रतिपादियतुं। तद्र्ध मतो मूल्यं गृहीत्वा विषये विभ-
- 9. ज्य दातुमिति । यतः एतदभ्यर्थनमधिकृत्यासमाभिरकात्ये भूत्वा पुस्तपालविन-
- 10. यसेनावधारणया अवधतमस्तीह-विषये प्राक्समुद्र-मर्थादा चतुद्दे -

- नारिक्य-कुल्यवायेन क्षेत्राणि विक्रीयमानकानि । तथा वाप-इतित्र-मण्डलाः
- 12. कृत-कतना दृष्टि-मात्र-प्रवन्धेन ताम्रपट्ट-धम्मणा विक्रयमानकाः। तच्च
- 13. परमभट्टारक-पादानामत्र धर्म्म-प्रड्भाग-लाभः। तदेता प्रवृत्ति-मधिगम्य न्यासा-
- धा स्व-पुण्य-कीर्ति-संस्थापन-कृताभिताषस्य यथा संकल्पाभि तथा कृय (याधृ)
- [5. त्य साधनिक-वतभोगेन द्वादशदीनारानग्रतो दत्त्वा । शिवचन्द्र-हस्तेनाष्ट-
- क-नवक-नलेनामपिवञ्खा वातभोग-सकाशेऽस्माभिध्रु विलाट्या-से अ-(कुल्य)-
- 17. वाप-त्रयं ताम्रपट्ट-धम्म रा। विक्रीतं । अनेनापि वातभौगेन
- 18. चन्द्रताराक स्थितिकाल-संभोग्यं यावत् परत्रानुगृह काक्षिरण भारद्राज-संगो-
- 19. त्र-वाजसनेय-षलङ्गाध्यायिनस्य चन्द्रस्वामिनस्य मातापित्रोरतुगृहा-
- 20. य मुदक-पूठवे रा प्रतिपादितिमिति । तदुपरितिस्वितकागाम-सामन्त-राजिभ: सम-
- 21. धिगतशास्त्रभि भूमि-दानानुपालन-श्रेपानुमोदनेषु सम्यग्-दतान्यपि दानानि
- 22. राजिभ रने प्रतिपादनीयानिति प्रत्यवगम्य भूमिदानं सुतरामैव प्रतिपातनी-
- 23. यमिति ॥ सीमा-लिङ्गानि चात्र पूर्व्ये ए हिमसेन-पाटके दक्षिणेश त्रिपटिका
- 24. श्रपर-तामपट्टश्च पिर्विमेश त्रिष्टिकायाः शीतकुण्डश्च उतरेस नावाता-

25. क्षेशी हिमसेन-पाटकश्च ॥ भवति चात्र शोकः । स्व-दत्ता परदताम्वा यो ह-

## रेत वसुन्धरा ।

26. ध-विष्ठायां क्रिमिभू त्वा पच्यते पितृभिस्सह ॥ 1 सम्वत् ३ वैशा दि ५ ॥

### Translation:

The seal of the Government of the Visaya called Vārakamandala.

Let there be welfare to all of you! While the supreme King of Kings His Majesty Śrī Dharmāditya, bearing similitude in fortitude to Yayati and Ambarisa and having no adversary was ruling over the Earth and the great king Sthanudatta, gaining his dignity through his favour was governing, an agent in the court of justice Vatabhoga, thus, informed the board of administrators of the District officer Yayava, administering the district of Varakamandala entrusted to him, and the common folk, headed by the village-heads Ițita, Kulacandra, Garuda Vrhaccatta, Aluka, Anācāra, Bhāśaitya, Sulladeva, Ghosacandra, Animitra, Gunacandra, Kālasukha, Kulasvāmin, Durllava, Satyacandra, Arjuna, Bappa and Kundalipta: 'I wish to purchase a piece of land from your honours and to bestow it on a Brahmana; therefore, it behaves you to take the price from me,-to demarcate the land in the district and to give it to me.'

Thereafter, giving heed to this request, and being unanimous, we determined the matter, thus, according to the determination of the record-keeper Vinayasena: 'There is prevalent in this district the rule of sale of lands at the rate of four Dīnāras for each Kulyavāpa,—a custom, established in the countries, bordering the Eastern Sea. Here cultivated fields, with fixed boundaries are sold, according to the custom

of granting Copper-plate charters by a plan that can be settled in a moment. From such sale One-sixth share of religious ment accrues to His Majesty the Emperor. As the agent Vātabhoga presented his case following this procedure, and paid twelve Dīnāras in advance, being determined to acquire religious merit and establish his fame, three Kulyavāpas of land were sold to him, according to the custom of granting Copper-plate charters, after measuring them out by 8×9 reeds by the hand of Sivacandra.

Then by Vătabhoga, desirous of enjoying benefit in the next world was bestowed for the good of his parents by sprinkling water, land, that is to be enjoyed as long as the moon, the stars and the sun exist on Candrasvamin, who belonged to the lineage of Bharadvāja, of the Vājasaneya school of the Vedas and was well-versed in the six Vedangas.' Therefore, the feudal chiefs of future times, who have mastered the scriptures must scrupulously safe-guard this gift of land, fully understanding that of the (alternatives)-maintenance of land-grant and its confiscation, gifts, granted by other kings are to be preserved with care. The boundary-indications, are stated as follows; On the east land, measuring a Pataka, belonging to Himasena; On the south the village of Trighattika and the land granted by the other Copper-plate charter; On the west the locality of Sīlakunda, belonging to the village of Trighattika, and on the north, the ship-building harbour and the Pataka of land, belonging to Himasena.

Thus runs the verse: Whoever confiscates land that has been granted away by himself or granted away by another, becomes a worm in the dog's ordure, and rots along with his ancestors.

On this fifth day of Vaisakha in the regnal year three.

## Notes:

Seal. The name of the district is Värakamandala, that includes parts of the Goalundo and Gopalganj sub-divisions.

Line 10. प्राक समुद्र—Eastern Sea—Bay of Bengal.

Line 13 & 14. न्यासाधा—Dr. Sircar suggests the reading न्यासतः or न्यसनात्।

संकल्पामि-Dr. Sircar suggests the reading संकल्पितं।

Line 16. According to Dr. Sircar, Dhruvilātī is modern Dhulat about 28 miles to the northwest of the Faridpur town.

Line 19. Dr. Sircar suggests the reading: यडङ्गाध्याधिने चन्द्रस्वामिने।

Line 20. राजिभ: should be... राजै: & …शास्त्रीभः should be ...शास्त्री: ।

Line 23. पाटक is a measure of land. Dr. Sircar thinks that त्रिघट्टिका is the name of a very big village, in which there were three landing places in a river.

Line 25. शोक: should be read as श्रोक:।

## No. 13. Faridpur Copper-plate Inscription of the time of Dharmāditya

Place: Faridpur Dist., East Bengal.

Language : Sanskrit,

Script': Brāhmī of the Northern class of the first half of the 6th century A. D.

Metre: Verses 1-2: Anustubh.

Ref.: Ind. Ant. XXXIX, F. E. Pargiter. p 200. Select Inscriptions, p 354, Dr. D. C. Sircar.

## Text:

- 1. स्वस्त्यस्याम्पृथिव्यामप्रतिरथे नृग-नधुप-ययात्य-
- 2. भ्वरोष-सम-धृतो महाराजाधिराज-श्रीधम्मादित्यभट्टारक-रा-
- 3. ज्ये तद्नुमोदना-लब्धास्पदो नव्यावकाशिकाया महाप्रति-
- 4. हारोपरिक-नागदेवस्थाद्ध्यासन-कालेऽनेनापि वराकमण्डल-
- 5. विषयाधिनियुक्तक-व्यापार-कारण्डय-गोपालस्वामी ।
- 6. यतोऽस्य सम्ववहरतो वसुदावस्वामिना सादरमिगाम्य
- 7. ज्येष्कायस्थ्य-नयसेन-प्रमुखमधिकरशम्महतार-
- 8. सोमधोष-पुरस्सराश्च विषयाना महत्तरा विज्ञाप्ताः ।
- 9. इच्छेयम्भवतानप्रसादाद्यथार्गे ग भवद्भोधे रेव क्षेत्रान्खन्डलके -
- 10. क्क्रोत्वा मातापित्रोरातमनइच पुण्याभिवृद्धये गुरावत् काण्व-द्वा-
- 11. जिसिनेय-लौहित्यसगोत्राय ब्राह्मरा सोमस्वाभिने प्रति-
- 12. पादितु । तदह तारसिद्धज्ञाप-दसान्यानमासिम्वतकुम्व । एतदावा-
- 13. भ्यर्थानमधिकृतगस्त्ये तत् प्राक्तियमानक-मध्यदा चतुर्दीनारिका-
- 14. कुल्यवापेन ते त्रासि विक्रीयन्तानीत्यस्माद्रसु (देव) स्वामिनः
- 15. खिल (सत्वात् प्रप्यर्ध) (कुल्यवापस्य प्रवर्तः) वापाधिकस्य दोनार-
- 16. द्वं यमादाय यद्यार्डञ्च (षष्ठगर्गण्डयवाप्त्रयुरस्मानि ?)
- 17. ज्ञात् पालानि श्रीमान्महतर-धोण्ड-सभ्यद्ध-क्षेत्र-खन्डलका तसनी (?)
- 18. पुस्तपाला-जं मभूतेरवधराणयाववृत्य (पूर्त द्वु निवद) (प्रतीत ?)-
- 19. धर्म्भ शोल-शिवचन्द्र-हस्ताष्टक-नवक-नतेनापविञ्छा वसुदेः
- 20. व-बाह्मणाय विक्क्रीतमतेनापि क्क्रीतं । सीमातिङ्गानि चात्र
- 21. पूर्व्यस्या (सो) ग-ताम्रपट्ट-सीमा। (दक्षिशस्या) वृद्धस्थ-पट्ट कि-पत्रक्र टी-वृक्ष-सी-
  - 22. मा। पश्चिमस्या गोरथ्य-सकृत् परभास्ताटकस्थ-द्वन्डे रस्यापि-
  - 23. ण्डे तिरुव्य-नौदण्डक-सोमा । उत्तरस्यो गर्गा स्वामि-ताम्रपट्टसीमा ॥

- 24. भवन्ति चात्र धर्मा-शास्त्र-श्लोकानि ॥
- 25. पष्टिं वर्ष-सहस्राणि

खार्गे मोदति भूमिदः।

श्राचेप्ता चानुमन्ता च तान्येव

नरके वसेत्। 1

- 26. खदत्ताम्पर-दत्ताम्वा यो हरेत वसुन्धराम् ।
- 27. थ-विष्ठायां कृमिर्भूता पिनृभिः सह पच्यते ॥ 2

## Translation

Let there be welfare to all of you! While the supreme king of kings His Majesty Srī Dharmāditya, bearing similitude in fortitude to Nṛga, Nahuṣa, Yayāti and Ambarisa and having no adversary was ruling over the Earth, and the chief warden of the gate and Viceroy Nagadeva, gaining his dignity through his favour was governing in the Navyāvakāsikā district, Gopālasvāmin was the administrative and customs officer in the region of Varakamandala. While Gopālasvāmin was administering the affairs of the region, Vasudavasvamin respectfully approached and apprised the board of administrators, headed by the chief scribe Nayasena, and the village-heads, led by the headman Somadhosa, thus: 'I wish through your honour's favour to buy at proper price from your honours cultivated lands with portions, and to bestow it, for the enhancement of the religious merits of my parents, as also of my humble self, on the meritorious Brahmana Somasvamin, belonging

Vājasaneya school of the Vedas; therefore, it behoves your honour to act in compliance with my intimation and to shower favour on me as per rules."

Thereafter, giving heed to this request, this effect was given by the record keeper Jammabhūti: There exists (here) this rule of sale that, lands are sold at the rate of four Dīnāras for each Kulyavāpa. Accordingly, taking two Dināras, three silver coins, and six Gaṇḍakas as price for half Kulyavāpa and three Droṇavāpas of rent-free lands, lands with portions belonging to the fortunate headman Thoda may be granted to him, and in accordance with this determination (of the record-keeper Jammabhūti), land, measured out by the noted (surveyors) pious Sivacandra with the help of 8 × 9 reeds was sold to him, and he also purchased them.

The boundary-indications are stated hereinafter: On the east, land, owned on the strength of a charter, belonging to Soga; on the South the boundary of the land dedicated to the age-old Pattuki and Patkați trees; on the west the bullock-cart track, the post on the lake belonging to Sakrtprobha,—the post to fasten boats; and on the north, land granted to Garggasvāmin by a charter.

Thus run the verses of Dharmasastra: (For the translation of the verses, see other Inscriptions).

## Notes

The reading of the Inscription is highly corrupt. It is impossible to determine the exact meanings of the lines 12, 15, 16 and 17.

Dr. Sircar suggests that Line 12 should read as: सदहस्यसाद्विद्याप्यवशाद्यथान्यायेन प्रसादं कर्त्तुमिति

Line 15 should read as: खिलसत्वात्, प्राप्यम् अर्द्धकृत्यवापस्य विद्रोगवापाधिकस्य

Line 16 should read as: पड् गएडका धिकरूपकलयम् ग्रस्माभिः Lines 22 and 23 should read as: गोर्थ्य-सकृत्प्रभ-तटाकस्थ-दएडोऽस्मिन् दएडे तिर्यग्नीदएडकसीमा ।

# No-14. Faridpur Gopper-plate Inscription of the time of Gopacandra-Regnal year 18.

Place: Faridpur Dist., East Bengal.

Language: Sanskrit.

Script: Brahmi of the Northern class of the first-half of the 6th century A.D.

Metre: Verses 1-2: Anustubh.

Ref.: Ind. Ant., XXXIX, 1910, p. 204, F. E. Pargiter, Select Inscriptions, p. 357. Dr. D. C. Sitcar.

## Text

## वारकमण्डलविषयाधिकरणस्य ॥

- 1. सस्त्यस्याम्प्रधिव्यामप्रतिरथे ययात्यम्बरीप-सम-श्ती महा-
- 2. राजाधिराज-धीगोपचन्द्रभद्दारक-राज्ये तद्तुमोद्ना-लब्धास्य-
- 3. दस नव्यावकाशिकायां महाप्रतिहार-व्यापार्गड-धृ(१)तमूल-कु-

- 4. मारामात्य-उपरिक-नागदेवस्याद्यासनकाले वाहकमगडलविषय-
- 5. व्यापाराय विनियुक्त-वत्मपालखामी । यतोऽस्य मंब्ब्यवहर-
- 6. तो ज्येष्टकायस्थ-नयसेन-प्रमुखमधिकरण ... मह १---
- 7. त्तर-विषयकुएड-प ... र ह .... भो-
- 8. पचन्द्रानाचार-राज्य ..... वह ... ... मह-
- 9. त्तराः प्रधान-व्यापारिणः .....य ....र ..... मन-
- 10. यथाह निज्ञाप्ताः। इच्छेयं भवता प्रमादाद...महाको ?
- 11. हिक-नाम.....प....त....द्वा चेत्र-कुल्य-
- 12. वापैकं यथाधंशोपक्कीय मातापित्रोरात्मनश्च पुरायाभिवृद्धये(गु)-
- 13. एवनन-कर्व-वजसिनय-लोहित्य-भट्टगोमिदत्तस्वामि प्र-
- 14. तिपादितुं। तदहंय भारद्वाज-सगोत्नतो भवन्तोऽसातो मृत्यमादा-
- 15. य ----धैनमस ----- इतमत । यत एतद्भ्यर्थनमधिक्कृ-
- 16. त्यागम्यमाना प्राक्त्रमृत्ति-मर्प्योदा चतुर्दीनारिक्षय-कुल्यवापेन चेता-
- 17. णि विक्कीयमानानीति पुस्तपाल-नयभूतिस्रस्थलावधारण-
- 18. यावध्य विषयाधिकरणेनाधिकरणकत्तन कुलवारान्प्रकल्य प्र-
- 19. तीत-धर्मशील-शिवचन्द्र-हस्ताष्टक-नवक-मलेनापविञ्लघ वत्मपाल-
- स्वासिने चेत्रकुल्यवापैकम्बिकीतं। श्रनेनापि कीत्वा भट्टगोमि-दत्तस्वामि-
- 21. ने पुत्त-पौत्त-कमेण विधिना प्रतिपादितं । सीमा-लिङ्गानि चाल
- 22. पूर्व्यसां घ्रुविलाट्याप्रहार-सीमा दिव्यासां करहुः
- 23- पश्चिमस्यां शीलकुएड-याम-सीमा उत्तरस्यां करहसी-
- 24. मा।

ख-दत्तां पर-दत्ताम्या यो हरेत वसुन्धरां।

25. सम्बत् १०(+)१= II

श्व-विष्ठायां कृमिर्भृत्वा पितृभिः सह पच्यते ॥।

## Translation

Let there be welfare to all of you! While the Supreme king of kings His Majesty Sti Gopacandra, bearing similitude in fortitude to Yayati and Ambarisa and having no adversary was ruling over the Earth and Nagadeva, the chief warden of the gate, customs-officer, minister in charge of the princes and viceroy, gaining his dignity through his favour was governing in the Navyāvakašikā district, Vatsapalasvamin was the administrative officer in the region of Varukamandala. While this Vatsapālasvāmin was administering the affairs of the region, the board of administrators, headed by the chief scribe Nayasena, the village-heads, including Visayakunda, Ghosacandra, Anācāra and others, and the principal trades were informed thus according to proper procedure: 'I wish, through your honout's favour, to buy at proper price one Kulyavapa of land, and to bestow it, for the enhancement of religious merits of my parents, as also of my humble self, on the meritorious Bhattagomidattasvāmin, belonging to the Kanva Sākhā, Vājasaneyi Carana and Lauhitya Gotta; therefore, it behoves your honours to take price from me, belonging to the lineage of Bharadvaja (and to grant the land to me?)'.

Thereafter, giving heed to this request, in accordance with the determination of the record-keeper Nayabhūti that, in the eastern region the rule of sale of lands at the rate of four Dinaras for each Kulyavāpa is prevalent, one Kulyavāpa

of land, measured out by the noted (surveyor) religiousminded Sivacandra with the help of 8 x 9 reeds was sold to Vatsapālasvāmin by the board of administrators of the district in presence of witnesses, acquainted with administrative affairs. By him, also, it was bought and was duly bestowed on Bhatta Gomidattasvāmin, with the right of succession to son and grandson.

The boundary-indications are stated hereinafter: On the east, the boundary of the royal grant to Brāhmaņas in Dhruvilāţī village; on the south the village of Karanka; on the west the boundary of the village Sīlakuṇḍa, and on the north the boundary of the village Karanka.

On the eighteenth year of the reign of Gopacandra.

Whoever confiscates land that has been granted away by himself or by another, becomes a worm in the dog's ordure, and rots along with his ancestors.

## Notes

Line 2.—'Gopacandra apparently belong to a local family which assumed independence about the downfall of the Imperial Guptas. Gopacandra's dominions extended over a wide area including the Faridpur District in Central Bengal and the Burdwan Dist. in south-east Bengal.' (Select Inscription: page 357.)

Line 20.—The board of administrators and the leading men of the village were approached by the Governor of the district Vatsapālasvāmin with the request to grant permission for purchase of one Kulyavāpa of land. The board of administrators sold it to him and he bestowed it on Bhattagomidattasvāmin.

The names of the leading men Ghosacandra and Anācāra and the surveyor Sivacandra appear also in Plate I of the Faridpur Copper plate Inscription of the time of Dharmāditya. The names of Nayasena, Dharmasīla and Sivacandra are found also in Plate II of the Faridpur Copper-plate Inscription of the time of Dharmāditya. These show that the interval between Dharmāditya and Gopacandra is not long.

No-15. Mallasārul Copper-plate Inscription of Vijayasena of the time of Gopacandra-Regnal year 3.

Place: Mallasarul, Burdwan Dist. Bengal.

Language : Sanskrit.

Script: Brahmi of the Northern class of the first-half of the 6th century A.D.

Metre: Verse 1—Ātya, Verse 2—Upajāti, Verse 3-10—Anustubh.

Ref.: Ep. Ind., XXIII, p. 159, N. G. Majumdar. Select Inscriptions, p. 359, Dr. D. C. Sircar.

## Text

महाराज-विजयसेनस्य ॥

1. ॐ सित्त ।

लयति थोलोकनाथः यः पुंसां सुकृत-कर्म्मफल-हेतुः । सत्य-तपो-मय-मूर्तिञ्जोक-द्वय-साधनो धर्म्मः ॥ 1

## तदनु जितदम्भ-लोभा जय-

2. न्ति चिराय परहितार्थाः

निर्मत्सराः मुचिरतैः परलोक-जिगीपवः मन्तः ॥ 2 पृथिवीं पृथुरिव प्रथित-प्रताप-नय-शौर्ध्ये महाराजाधिराज थी-गोप-

- 3. चन्द्रे प्रशामति तदनुत्रप्तायां पुरायोत्तरजनपदाध्यासितायां सतत-धरमे-किया-वर्द्धमानायां वर्द्धमानभुक्षौ पूज्यान्वर्त्तमानोपस्थितत-कार्त्ताकृतिक-कु-
- 4. मारामात्य-चौरौद्धरिणकोपरिकौद्रक्षिकाम्रहारिकोनस्थानिक-भोगपति-विषयपति-तद्रायुक्तक-हिरग्यसामुदायिक-पत्तलकावसथिक-देवद्रोणीसम्य-
- 5. द्वादीन्विधवत्सम्पूज्य वक्तत्तक-वोथी सम्बद्धार्द्धकरकामहारीण -महत्तरः हिमदत्तः निर्शृतवाटकोय-महत्तर-सुवएर्णयशाः कपिस्थवाटका-महारीण-
- 6. महत्तर-धनखामि वटब्रह्मग्राप्रहारीण-महत्तर-यप्रिदत्त-श्रीदत्तां को हु-वीराप्रहारीण-भट्टवामनखामि गोधग्रामाग्रहारीण-महिदत्त-राज्य-
- 7. दत्ती शालमितवाटकीय-जीवसामि वक्तकीय साङ्गि-हरिः मधु-वाटकीय-साङ्गि-गोइकः सएडजोटिकेय-खाङ्गि-भदनिद विन्ध्यपुरेय-वाह-नायक-
- 8. हरि-प्रभुतयो वीध्यधिकरण्य विज्ञापयन्ति । पूज्यं-महाराज-विजयसेनेन वयमभ्यविता इच्छेऽहमतद्-वीथो-सम्बद्ध-वेत्रगर्कामामे युष्मभ्यो य-
- 9. था-न्यायेनोपकीयाष्टी कुल्यवापान् मातापित्नोरात्मनथ पुरायाभियुद्धये कल्पान्तर-स्थायिन्या प्रकृत्या पुत्त-पीत्नान्वय-भोग्यत्वेन कौरिएडन्य सगीताय
- 10. वाह्य-वत्सस्वामिनो पश्चमहायज्ञ-प्रवर्त्तनाय प्रतिपावियतुमिति। यतोऽस्माभिरस्याभ्यर्थनयावधृतमस्त्येपोऽनुकमः उभयलोक-विजिगीषुभिः
- 11. साधुभिः कियमाण-पुर्य-स्कन्धषु श्रीपरमभद्दारक-पाद्दानी धर्म-पद्दागीपचयोऽस्माकमपि प्रतिपालयतां की ति-श्रेयोभ्यां योगः । उक्कद्य । यः कियां धर्म-सं-

12. युक्तां मनसाप्यभिनन्दति।

वर्दते स यधेष्टे च शुक्षपत्त इवोहुराट् ॥ 3 तत्सम्पद्यतामस्याभिप्राय इस्यस्मन्वारकृतैरनेन दनक-दोनारान् वीथ्यां सम्विभज्यासम्हेल-

- 13. गर्ता-प्रामेऽप्टाभ्यः कुल्यवापेभ्यो यथीचितं दानं तद्वोथी-समुदय एव प्रनाप्यं वोढव्यमित्यवचूर्याष्ट्रौ कुल्यवापा महाराज-विजयसेनस्य दत्तोः ।
- 14. श्रनेनापि राज्ञास्मै की शिडन्य-सगोलाय वाह्न्च-वत्सस्वामिने पश्चमहायज्ञप्रवर्त्तनाय ताम्रपट्टेन प्रतिपादिताः। श्रथ च चैपां चतुषु दिच्छ सीमा भवन्ति॥ पू-
- 15. वस्यां दिशि गोधग्राम-सीमा। दिस्तग्यां गोधग्रामा एव। उत्तरस्यां वटवलकाग्रहार-सीमा। पिथमस्यां दिशि छार्द्वेन छाम्रगर्त्तिका-सीमा। कोलकाथाल कमला-
- 16. च-मालाङ्किताः चतुर्पं दिन्तु न्यत्ता भयन्त्येवभेषां कृत-सीमाङ्कानामस्य ब्राह्मशस्य पश्चमहायज्ञ-प्रवर्त्तनेनोषभुज्ञानस्य न
- 17. केनिवदेतद्वनशजेनान्यतमेन वा खल्पाप्यावाधा हस्तप्रद्वेषो वा कार्यः। एवमवधृते योऽध करोति स वध्यः पश्चभिम्म-
  - 18. हापातकैः सोपपातकैः संयुक्तः स्यादिप च। नास्य देवा न पितरो हिनिः-पिएडं समाप्नुयुः। द्वित्र-मस्तय-वेतालः श्रश्न-
  - 19. तिष्ठः पतिष्यति ॥4 भूमि-दानापहरण-प्रतिपालन-गुण-दोस-ध्यञ्जकाः त्र्यापीः श्लोकाः भवन्ति । पष्टिं वर्षसहस्राणि
  - 20. खार्गे नन्दति भूमिदः । श्राचेपा चानुमन्ता च तान्येव नरके वसेत् ॥5 श्रास्फोटयन्ति पितरः प्रवल्गन्ति पितामहाः । भूमिदो-

- 21. इसान्कुले जातः सः नः सन्तार्यिष्यति ॥6 यत्किधिन्कुहते पापं नरो लोभ-समान्वितः । श्रिष गोचर्म्म-मात्रेश भूमि-दानेन शुध्यति ॥7
- 22. पूर्व-दत्तां द्विजातिभ्यो यन्नाद्रच युधिष्ठिर । भूमि भूमिमतां श्रेष्ठ दानाच्छ्रे योऽनुपालनं ॥8 इयं राजशतेईत्ता दीयते च पुनः
- 23. पुन.।
  यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥9
  तिहत्तरङ्ग-बहुलां श्रियं मत्वा च मर्त्यानां ।
  न धम्मे-स्थितय-
- 24. सिद्धिः युक्ता लोके विलोपितुम् ॥10 कुल्य = । दूतकः शुभदत्तो लिखितं सान्धिविमहिक-भोगचन्द्रेण । 25. तापितं पुस्तपाल-जयदासेन । संब्वद् ३ श्राव-दि २० (+) ७ ॥

## Translation

Let there be welfare to all of you !

May Srī Lokanātha, the giver of the fruits of good deeds to men, and piety, the means to the attainment of both of the worlds and having for its frame truthfulness and penance be victorious! After that may the noblesouled ones, having in their subjugation pride and avarice, striving for the good of others for all time to come, untouched by jealousy and desirous of conquering the next world by meritorious deeds flourish!

While Mahārājādhirāja the prospetous Gopacandra, of senowned personality, polity and valour was ruling over

the earth like Prthu, in province of Bardhamana, respecting sovereignty-ever-flourishing due to the continued performance of religious rites and dotted over by a number of centres of religion, the honourable royal officials, serving at the present time and present on the spot, (such as),the superintendent of state-affairs, the minister in charge of the princes, the viceroy, the officer-in charge of the collection of taxes on permanent tenants, the officer, superintending the gift-lands or villages, made over to the Brahmanas or Gods, the superintending officer of woolproducing centres, the officer in charge of stables, the ruler of a district, the magistrate appointed by him, the head of the royal treasury, the ruler of a territorial division called Pattala, the superintendent of rest-houses and the officers superintending temples and temple properties, and the board of administrators of the territorial division, called Vithi, being duly honoured, were informed thus by the village head Hinadatta, looking after the gift-lands to Gods or Brahmanas in the village of Andhakaraka, falling within the jurisdiction of the division Vakkattaka, the headman Suvarnayasa of the village of Nirvrtavataka, the village-head Dhanasvamin looking after the gift-lands in the village of of Kapisthavātaka, the village heads Yazzidatta and Stidatta, looking after the gift-lands in the village of Vațaballaka, Bhațțavamanasvamin, superintending the gift lands to Gods or Brahmanas in the village of Koddavira,

the headmen Mahidatta and Rajyadatta, inspecting the gifts to Gods or Brahmanas in the village of Godhagrama, Tivasvāmin of Salmali-vātaka, Hati, the swordsman of Vakkattaka, Gotka the swordsman of Madhuvāţaka, Bhadranandin the swordsman of Khanda-jotika, Hati, the inspector of horses of Vindhyapura and others: "We have been approached by the Right Honourable Mahārajā Vijayasena with this request: I wish to purchase from you according to proper procedure eight Kulyavapas of land in the village Vetragatta, lying within the jurisdiction of this division and to bestow them, for the enhancement of myself according to the principle of perpetual endowment, to be enjoyed in succession by sons and grandsons or Vatsasvāmin, belonging to the lineage of Kaundinya, and affiliated to the Vahvrea Sākliā of the Vedas in order that he may perform the five sacred duties, enjoined for a Brahmana house-holder.'

Thereafter, paying heed to this request, it was thus ascertained by us: This custom (behel) is that, when noble-souled persons, desirous of conquering both the worlds perform religious ceremonies then one-sixth of of teligious merit, produced from performance of that work accrues to His Majesty, and fame, as well as welfare is obtained by men, giving assent to such deeds. As has been said: One, who congratulates religious works even by mind attains prosperity, as desired, like moon in

the bright fertnight. So the prayer of this man may be granted. According to this, the Dināras, paid by him were divided proportionately in the Vithi by persons, appointed for the occasion and eight Kulyavāpas of land, being measured out in the village of Vetragartā were granted to His Highness Vijayasena, on condition that the dues (on this account) are to be honestly paid (in future) to the treasury of the Vithi. And by this king also the lands were bestowed on Vatsasvāmin, belonging to the lineage of Kaundinya and affiliated to the Valvyca Sākhā of the Vedas by a copper-plate charter, so that he may perform the five-fold sacred duties.

The boundary-marks of the lands are stated, hereinafter: On the east, the boundary of the village
Godhagrāma; on the south, that very village of
Godhagrāma; on the north, the boundary of the landgrants, made over to Brāhmaṇas in the village of
Vaṭaballaka; on the west, the boundary of the half of the
village Amragarttikā.

The posts, marked with marks of rosary beads have been fixed at four corners. Nobody—either born in the family of His Majesty or any other person,—should even slightly oppose or interfere with the enjoyment of these well-demarcated lands by this Vatsasvāmin, engaged in performance of five-fold sacred duties enjoined for a Brāhmaṇa house-holder.

Thus being determined, whoever does so, becomes one fit to be slain, being endowed with five great sins, along with smaller ones.

The oblations and offerings, given by him do neither reach the Gods nor the departed ancestors; like a goblin, with its head chopped off, he, without a shelter falls down.

Thus run the verses, composed by the great seers,—the verses, describing the merits and demerits of protection and confiscation respectively of land-grants,

Verse 5 .- See translation of other Inscriptions.

Verse 6.—Thus do proclaim the fathers and grandfathers (of givers of land): 'A donator of land has been born in our family; he, alone, will deliver us.'

Verse 7.—All the sins, acquired by a man, through greed are removed by grant of land, even of the size of a cow's skin.

Verses 8-9.—See English renderings of other Inscriptions.

Verse 10.—Considering the fact that the fortune of the mortals resemble flashes of lightning and waves religious achievements in this world should not be wiped away by the good.

Eight Kulyavapas of land. The announcer of (this land-grant) is Subhadatta. Written by the minister in charge of war and peace Bhogacandra and sealed by the record-

keeper Jayadasa on this the 27th day of Sravana in the Regnal year three.

# No.—16. Khālimpur Copper-plate Inscription of Dharmapāla,

Place: Khalimpur, Dist. Malda, West-Bengal.

Ref.: J. A. S. B.: Vol. LXIII, Part-I, p. 39. E. I.: IV, p. 243. Gaudalekhamālā, p. 11.

Language: Sanskrit.

Script :

Metre: Verse 1—Vasantatilaka; V.—2—Mālinī; V.—3, 9, 14,15, 16, 19—Anustubh; V.—4, 5, 10, 13—Sārdūlaviktīrita; V.—6, 11, 12—Sragdharā; V.—8—Mandāktānta; V.—17—Puṣpitāgrā; V.—18—Sikhārinī.

History: The copper-plate, measuring 1 ft. 4\frac{3}{8} inch \times 11\frac{3}{8} inch was found by a farmer in course of ploughing his field. All persuasions to make him part with this plate failed during his life time. After his death it was purchased from his wife by Late Umesh Chandra Batabyal, the then collector of Malda in 1893. The text of the inscription as deciphered by Mr. Batabyal was published for the first time in the Journal of Asiatic Society Bengal. Subsequently another reading, and a more dependable one was published by Prof. Keilhorn in Epigraphica Indica (IV. 243).

## Text

# ॐ स्रस्ति॥

- सञ्चे इतां श्रियमिव स्थिर्मास्थितस्य वजास-
- नस्य बहुमार-कुलोपलम्भाः ।
   देव्या महाकरुण्या परिपा-
- उ. सिन्तु वो दशवलानि दिशो जयन्ति ॥ अ भिय इव सुभगा-
- 4. याः सम्भवो वारिराशि-शराघर इव भासो विश्वमाहादयन्त्याः प्रकृतिरवनिषानां सन्ततेष्ठतमायाः श्र-
- उनि द्यितविष्णुः सर्व्वविद्यावदातः ॥ २ आसोदासागरादुव्वां गुव्वांभिः कीत्तिभिः कृती । मण्डयन्
- 6. यरिडतारातिः श्वाच्यः श्रीवप्यदस्ततः ॥ ३ मात्र्य-न्यायमपोहितुं प्रकृतिभिक्षंचम्याः करं प्राहितः श्रीगोपा-
- ए इति ज्ञितीश-शिर्सा चूडामणिस्तत्सुतः । यसानुकियते सनातनयशोराशिर्दिशामाशये स्वेतिमा य-
- 8. दि पौर्णमास-रजनी-ज्योत्झातिभारिश्रया ॥ 4 शीतांशीरिव रोहिणी हुतभुजः खाहेव तेजोनिधेः सर्वानी-

- 9. व शिवस्य गुह्मकपतेर्भद्रेव भद्रात्मजा। पोलोमीव पुरन्दरस्य दियता श्रीदेइदेवीस्यभूत् देवी तस्य विनो-
- 10. दभूर्मुरिरोर्लिइमीरिव दमापतेः ॥ 5 ताभ्यां श्रीधर्मपात्तः समजिन सुजन-स्तूयमानावदानः सामी भूमी-
- पतोनामखिल-वसुमती-मएडलं शासदेकः ॥
   चत्वारस्तोरमञ्जत्-करिगण-चरण-न्यस्तमुद्राःसमुद्रा
   यात्रां य-
- 2. स इमन्ते न भुवन-परिया विश्वगाशा-जिगोपोः ॥ 6 यस्मिन्तुदामलीला-चलित-वलभरे दिग्जयाय प्रश्ने यान्या-
- 13. म्विधम्भरायां चिलत-गिरि-तिरधीनतां तद्वशेन। भाराभुत्रावमज्ञन्-मणिविधुर-शिरधक-साहायकार्धं शे-
- नोदस्तदोष्णा त्वरिततरमधोधस्तमेवानुयातम् ॥ ७
  यत्प्रस्थाने प्रचलित-वलास्फालनादुञ्जलद्भिः
  धूलीपूरैः पिहि-
- 15. त-सकल-व्योमिभर् तथात्र्याः । संप्राप्तायाः परमतनुतां चकवालं फणानां मन्नोनमोलन्-मणि फणिपतेर्ह्णा-
- 16. घवादुङ्गलास ॥ 8 विद्धविपयक्तोभाद् यस्य कोपामिरीवैवत् । अतिर्वृति प्रजज्वाल चतुरम्भोधिवारितः ॥ 9

- येऽभूवन् पृथु-रामराघव-नल-प्राया धरित्रीभुज-स्तानेकत दिह्नुरोव निचितान् सर्वान् समम्बेधसा ।
   ध्व-
- 18. स्ताशेष-नरेन्द्र-मानमहिमा श्रीधर्म्मपालः कली लोल-श्री-करिणीनिवन्धन-महास्तम्भः समुत्तम्भितः ॥ 10- यासां
- 19. नासीर-धूली-धवल-दशदिशां द्रागपश्यनियतां धत्ते मान्धातृसैन्यव्यतिकरचकितो ध्यानतन्द्री महेन्द्रः ।
- तासामप्याहवेच्छा-पुलिकत-वपुपाम्बाहिनीनाम्बिधातुं
  साहाय्यं यस्य बाह्वोर्निखिल-रिपुकुलध्यं सिनोर्ना-
- 21. वकाशः॥ 12 भोजैर्मत्स्यैः समद्रैः कुरु-यदु-यवनावन्ति-गन्धार-कीरैः भूपैर्व्यालोल-मीलि-प्रणति-परिणतैः
- 22. साधु-सङ्कीर्यमाणः।

  ह्प्यत्-पद्मालगृद्भोद्धृत-कनकमय-ख्नाभिषेकोद-कुम्भो

  दत्तश्रीः कन्यकुञ्जस्सललित-च-
- 23. तित-भ्रृतता-लदम येन ॥ 12 गोपैः मोम्नि वनेचरैवेनभुवि प्रामोपकराठे .जनैः कीडद्भिः प्रतिचत्वरं शिशुगर्गैः
- 24. प्रसापर्णं मानपैः । लीला-वेश्मनि पद्धरोदर्-शुकैहद्गीतमारम-स्तवं यस्याकर्णयतस्त्रपा-विवलिता-नम्नं स-
- 25. दैवाननं ॥ 13 स ललु भागीरथीपथ-प्रवर्तमान-नानाविध-नौवाटक-सम्पादित-सेतुबन्ध-निहित्त-शैलशि-

- 26. खरश्रेणी-विश्रमात् निर्तिशय-घन-घनाधन-घटा-श्यामायमान-वासरलद्मी-समारच्ध-सन्तत-जलदस-
- 27. मय-सन्देहात् उदीचीनानेकनरपति-प्रामृतिकृता-प्रमेय-हयवाहिनी-खरखरोत्खात-धृली-धूसरित-दि-
- 28. गन्तरालात् परमेश्वर-सेवासमायात-समस्तजम्मूद्रोप-भूपालानन्त-पादात-भर-नमदवनेः पाटलियु-
- 29. त्रःसमावासित-श्रीमज्ञयस्कन्धावारात् परमसीगती महाराजा-धिराज-श्रीगोपालदेव-पादानुध्यातः प-
- 30. रमेश्वरः परमभद्वारको महाराजाधिराजः श्रीमान् धर्मपालदेवः कुशलो॥ श्रीपुण्ड्वर्द्धनभु-
- 3 1. क्रथन्तःपाति-व्याघ्रतटो-मण्डलसम्बद्ध-महन्ताप्रकाश-विषये कीसक्षत्र नाम प्रामोऽस्य च सोमा पश्चि- •
- 32. मेन गङ्गिनिका। उत्तरेश कादम्बरी-देवकुलिका राज्जुरवृत्तश्च । पूर्व्यात्तरेश राजपुत्त-देवट-कृतालिः। वी-
- 33. जपुरकतत्वा प्रविष्टा । पूर्वेण विटकालिः खातकखानिकां गत्वा प्रविष्टा । जम्बूयानिकामाक्रम्य जम्बूयानकं '
- 34. गता। ततो निःसस्य पुगयाराम-विल्वार्द्ध-स्रोतिकां। ततोऽपि निःसस्य न-
- 35. लचम्मेटोत्तरान्तं गता नलचम्मेटात् दक्तिणेन नामुण्डिकापि (हे
- 36. सदुम्मि) कायाः। खएडमुएडमुखं खएडमुखा(त्) वेदस-विल्विका वेद(स) विल्विकातो रोहितवाटिः विएडारविटि-जो-टिका सीमा
- 37. वक्षारजोटस्य दक्षिणान्तः प्रामविल्वस्य च दक्षिणान्तः । देविका-सोमाविटि । धर्मायो-जोटिका । एवम्माढा-शाल्मली ना-
- 38. म प्रामः। श्रस्य चोत्तरेण गिक्किनिका-सीमा ततः पूर्व्वेणार्द्ध-स्रोतिकया श्राम्रयानकोलर्द्धयानिकक्षतः त-

- 39. तोषि दक्तिमेन कालिकाश्वत्रः । श्रातोषि निःस्त्य श्रीफल-भिषुकं यावत् पश्चिमेन ततोषि विस्वज्ञोर्द्ध-स्रोति-
- 40. क्या गिक्ष निकां प्रविद्या । पालितके सोमा दिल्छेन काणा-दीपिका । पूर्वेण कोण्टिया होतः । उत्तरेण
- 41. गिर्हानिका। पश्चिमेन जेनन्दायिका। एतद्प्रामःसम्पारीणः परकर्मकृद्वीपः। स्थालीकष्ट-विषयः
- 42. सम्बद्धामपण्डिका-मण्डलान्तःपाति-गोपिप्पली-प्रामस्य सीमा । पूर्वेण उड्माम मण्डल-पश्चिमसीमा । दिल्-
- 43. ऐन जोलकः। पश्चिमेन वेसानिकाख्या खाटिका। उत्तरे गोडुप्राम-मगडलमीमा-व्यवस्थितो गोमार्गः। एपु च-
- 44. तुरुषु (चतुर्षु ) प्रामेषु समुपगतान् सर्वानेव राजराजनक-राजपुत्त-राजामात्य-सेनापति-विषयपति-भोगपति पष्टाधि-
- 45. कृत-दएडशिक्त-दएडपाशिक-चीरोद्धरिएक-दौस्साधसाधिनक-दूत-खोल-समागमिकाभित्वरमाण-हस्त्यश्व-गोमहिपाजा-
- 46. विकाध्यत्त-नाकाध्यत्त-वलाध्यत्त-तरिक-शौलिकक-गौलिमक-तदायुक्तक विनियुक्तकादि-राजपादोपजीविनोऽन्यांश्वाकीत्ति-
- 47. तान् चाटभटजातीयान् यथाकालाध्यामिनो ज्येष्ठकायध्य-महामहत्तर-महत्तर-दाशप्रामिकादि-विषयव्यवहारिणः
- 48. सकरणान् प्रतिवासिनः चेत्रकरांश्च ब्राह्मण-मानना-पूर्व्वकं यथाई मानयति वोधयति समाज्ञापयति च । मतमस्तु
- 49. भवतां महासामन्ताधिपति-श्रीनारायणवर्मणा दृतक-युवराज-श्रीतिभुवनपालमुखेन वयमेव विज्ञापिताः यथाऽस्मा-
- 50. भिर्मातापिलोरात्मनश्च पुएयाभिवृद्धये शुभस्थल्यान्देवकुलं कारितन्तल प्रतिष्ठापित-भगवन्नन-नारायण-भद्टारकाय तत्प्र-
- 51. तिपालक-लाटद्विन-देवार्च्चकादि-पादमूल-समेताय पूजोपस्थानादि-कर्मणे चतुरो श्रामान् श्रवल-हरिका-तलपारक-

BOMBAY

- 52. समेतान् ददातु देव इति । ततोऽस्माभिस्तदीयविज्ञप्या एते उपरिलिखितकाश्चलारो प्रामास्तलपाटक-इडिकासमेताः ख-
- 53. सीमापर्यन्ताः सोद्देशाः सदशापचाराः श्रकिश्चित्प्रप्राह्याः परिहत-सर्विपीडाः भूमिच्छिद्रन्यायेनं चन्द्रार्कित्ति-समकालं
- 54. तथैव प्रतिष्ठापिताः। यतो भवद्भिस्ववै रेव भूमेर्दानफल-गोरवादपहरणे च महानरक-पातादि-भयाद्दानमिदमनुमो-
- 55. द्य परिपालनोयम् । प्रतिवासिभिः चेत्रकरैश्वाज्ञाश्रवणविधेयै-भूत्वा समुचित-कर-पिणडकादि-सर्व्व-प्रसायोपनयः कार्य्य
- 56. इति ॥

  बहुभिर्बंसुधा दत्ता राजभिस्सगंरादिभिः ।

  यस्य यस्य यदा भूमिस्तस्य स्तस्य तदा फलम् ॥ 14

  पष्टिं वर्षसहस्राणि स्वर्गे
- 57. मोदति भूमिदः।
  श्राचेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ 15
  स्तदताम्परदत्ताम्वा यो हरेत वसुन्धराम् ।
  स विष्ठायां कृमिर्भूवा पितृ-
- 58. भिस्सइ पच्यते॥ 16 इति कमल-दलाम्यु-विन्दु-लोलां श्रियमनुचिन्त्य मनुष्य-जीवितश्च। सकलिमदमुदाहतश्च बुद्धा न हि पुरु-
- 59- वैर्परकोत्तियो विलोप्याः ॥ 17
  तिङ्कतुल्या लच्मीस्तनुरिष च दीपानल-समा
  भवो दुःखैकान्तः पर-कृतिमकीर्तिः स्पयताम् ।
  यशां

- 60. स्याचन्द्राक्क नियतमवताम(त) च नृपाः करिष्यन्ते वुद्धा यदभिक्षचितं किं प्रवचनैः ॥ 18 श्रिभवर्जमान-विजयराज्ये
- 61. सम्बत् ३२ मार्ग-दिनानि १२ श्रीमोगटस्य पौत्रेण श्रीमत्मुभटसृतुना । श्रीमता तातटेनेदं उत्कीर्ण गुण-शालिना ॥ 19

#### Translation

May the ten instruments of success, nourished by great compassion of Lord Buddha, resorting firmly to omniscience like fortune protect the quarters, full of multitudes of impediments (to attainment of salvation); may they be victorious!

Like ocean, the source of exquisitely beautiful Goddess of Fortune,—like moon, the birth place of luminousity, gladdening the entire universe—there was born Dayitavishnu purified by all types of learning,—the progenitor of a great race of Kings.

From him was born vanquisher of enemies dexterous and praiseworthy Srī-Vapyaṭa, who decorated the earth, extending upto the sea by his great fame.

His son, honourable Gopāla, the crestjewel of heads of all kings (viz. the foremost of all Kings) was married to royalty by subjects in their eagerness to get rid of the state of lawlessness; his everlasting mass of fame could be imitated (if at all imitation is possible) in respect of brightening up the quarters by excessive whiteness of moonlight of a full moon night.

Like Rohini to the moon, Srāhā to fire, the repository to lustures, Sarvāņî to Lord Siva, Bhadrā the daughter of king Bhadra to Kuvera, Saci to Indra and Laksmi to Viṣṇu, his wife, Her Highness Deddadevi was to him the source of his comfort.

From them was born His Highness Dharmapala, the leader of the host of kings, who alone ruled the entire surface of the earth and whose exploits were sung by nobles; the four oceans, forming the encircling ditches of earth on whose beach were implanted foot-prints of bathing elephants could not stand his march, desirous as he was of conquering all the quarters.

As the king, with hilariously marching army proceeded for conquering the quarters, the earth, with shaking mounts was bent down by that (weight) and the great serpent Seşa with extended arm, searching for help of its rows of troubled hoods, bent down by great weight and consequently having deeply sunken jewels followed him alone (the king) in great haste in the neither regions.

At the time of his march, columns of dust, arising out of journey of his moving troops covered the skies totally and thus the earth having grown smaller the great serpent's rows of hoods, in which the gems, previously sunken deep attained manifestation due to lightness (of weight): shone forth.

The fire of indignation, springing from agitation due to unseemly behaviour (on the part of enemies) of this king blazed without respite (on the surface of the earth extending) upto the four Oceans like fire blazing in water.

His Majesty Dharmapāla, who eclipsed the honour and glory of all kings and who was a great tying-post for chaining the she-elephant in the shape of fickle royalty created in Iron Age by the creator, as if, through desire to see all such rulers of earth as Pṛthu, Rāma, the scion of the race of Raghus, Nala and the like, all flourished in different periods at one place.

Not being able to determine the size of his army, which rendered the ten quarters white by the dusts raised by Nāsīra steeds, Mahendra, being agitated, taking it to be a mixture of Māndhātri toops is nonplused by anxious thoughts; but even though the soldiers were full of joy due to eagerness for fight, yet they had no opportunity to render help to his arm, (capable of) extirpating the entire host of enemies.

By graceful movement of his eye-brows he invested Kanauj with royal dignity; (all the time) the kings of the lands of the Bhojas, Matsyas, Madras, Kurus, Yadus, Yavanas, Avantis, Gandharas and Kurus expert in bowing down with their trembling crowns were showering praises and the exultant old Pancala citizens were carrying golden. jars, full of coronation-water.

He always bashfully turns away and bows down his head, hearing his own praise being chanted by cow-herds in fields, foresters in forest tracts, citizens in villages, playful children in court-yards measure-inspectors in selling-centres and encaged parrots in pleasure-houses.

(Note: In this verse and the preceding one two notable historical events have been described. One is the defeat of Mahendra, the king of Kanauj at the hands of Dharmapala and the other is the coronation of his tributary chief Cakrayudha in that kingdom. According to Prof. Keihorn, 'Kanyakubja itself was in the country of Pancalas in Madhyadesa. According to the topographical list of the Brihatsamhitä, the Kurus and Matsyas also belong to the middle country, the Madras to the North-West, the Gandharas to the northern and the Kiras to the North East division of India. The Avantis are the people of Ujjayini in Malava. Yadus, according to Lakkha Mandal Prasasti, were long ruling in part of the Punjab, but they are found also south of the Jamuna; and south of this river and north of the Narmada probably were also the Bhojas who head the list." Epigraphia Indica. Vol IV, p 246).

From the Victory-Camp, situated in Pāţaliputra,—Camp, in which misapprehension of series of mountain-

peaks caused by bridge, formed by multitudes of fleet, proceeding in channels of Bhagirathi, doubt as to the constant presence of rainy season as produced by lusture of the day, darkened by extremely dense array of mighty tuskers, spaces of quarters are rendered brown by dusts raised by pointed hoofs belonging to immeasurable cavalry, presented by numerous kings of the north and the headlevel is lowered by weight of endless armies of rulers of Jambu islands, come to wait upon his excellency-His revered Highness Supreme Lord, staunch, Buddhist Mahārājādhirāja Dharmapāla, ever remembering (the feet of) Mahatajadhuaja Gopaladeva, being in good health after offering respace to the Brahmins honours in due order, informs and commands all kings, tributary chiefs, princes, ministers, Commander-in-Chiefs, District officers, Subdivisional officers, Revenue officers, Judicial officers, Executive officers, Police officers, members of the Department of Religion, officers in charge of recruitment of messengers and rescue homes couriers, Superintendents of elephants, horses, cows, buffaloes, goats and sheep, fleer, Treasury officers, officers in charge of rafts, excise and forests officers, Supervisors, special officers and others depending on royal favour as well as such ill-famd men as theives, night-rangers and the like appearing in proper time and officers of Visaya division, such as Registrar, President, Vice-President, Head of ten villages and the like and

neighbours, - tillers of soil along with men belonging to Karana caste present in the four villages (detailed below) : The village Cranncasvabhra, situated in Visaya named Mahanta-prakāsa attached to Byaghtyatați Mandala, included within Pundra-Vardhana Bhukti. Its boundary (is set forth below); to its west his perched rivulet, to north a temple of the Goddess of learning and a date-palm, to north-east the embankment constructed by prince Devata, upto the point it has reached the grave of demons,-to each the (boundary line is) row of trees upto the point it has reached the artifical water-course of the ditch, then touching the water-course. with Jambu trees has gone to the grove of Jambu trees. After that the boundary line is half-stream of Punyarama lake and then it has gone upto the northern extremity of Nalacarmata. To the south of Nalacarmata Namundi-Kāyikā to Khandamunadmukha, Khandamunda-mukha to Vedasa-Vilvikā, then the boundary line of the villages Rohitabati, Pindarabiti and Yotika to the south of Vktavayota and Devika Simabiti Dharmayojavika to the south of Gramavilva.

In this way the village named Madhāśalmalī. To its north the boundary line is the perched rivuler, to its cast the half-current upto the point it has reached the water course lined with mango and other trees, to south the (village) Kalikasybhra, and to the west going upto Srifalablusug has again entered into the rivulet following the course of midstream of the lake; the village Palitaka bounded on south by Kana sand-band, on east by current of (river) Kanthia, on north by perched rivuler and on west by the village 'Jenandayika' at whose extremity is situated the burning ground; village Gopippale in Schalikaçça Visaya within the mandala of Amvasandika, bounded on east by the western boundary of Udragtamamandala, on east by marshy lands, on west by ditch named Besanika and on north by narrow lane demarcating the boundary of Udragramamandala,-(in the following way): Let it be understood by you all that we have been informed by Sti Natayanavarman, the foremost of the tributary chiefs through his messenger prince Tribhuvanapala (in this way): For accumulation (accretion) of religious merits of our parents and our own selves a temple has been constructed by us; may it please your majesty to make a gift of these four villages, including market-places and palm-groves for the worship and maintenance of venerable supreme lord Nanna-nārāyana established there, along with such attendants as the keeper of the temple, a Brahmin from Gujrat and worshipper of the deity and the like. For this reason at their request, we have made a gift, as prayed for, of the four villages, mentioned above, delimited by them respective boundaries, along with covetable things,-rent-free after removing all hindrances to peace from them for ever (the

period of stay of moon, sun and earth) according to Bhumicchidranyaya. It behoves you all to approve of this gift and act accordingly taking into consideration the massive fruit accruing from gift of land and through fear of going to hell by usurping it. The neighbouring tillers of soil should, hearing and following the proclamation, make over (to the donce) the customaty taxes, means of subsistence and all other kinds of revenue.

Verse 14—Land has been donated by a number of kings beginning from Sagara; whenever whoever becomes the lord of earth, then the fruit (or gift) accrues to him.

Verse 15—The donor of land enjoys in the Heavens for sixty thousand years; on the other hand, he who takes it back or approves of it resides in Hell for similar number of years.

Verse 16-h man, who takes back land donated by his own self or by others selfers along with his fore-fathers (in Hell) assuming the from of worm.

Verse 17—The considering that fortune and human life are as unsteady at design of water on losses-perals and understanding all that has been said before, men should not tarnish the reputation of others (springing from gift of land).

Verse 18—Fortune is like lightening, body, also resembles flame of a light, the world is full of unmitted miseries, infamy touches those who sally the reputations.

others and lasting fame grows to those who protect it; taking these into consideration, it behaves the would be rulers to do as they please; there is no need of further exposition.

Verse 19—On the 12th day of Agrahayana, 32nd glorious victory year (of Dharmapala), this (deed) has been inscribed by blessed Tatata, son of prosperous Subhata and great grandson of fortunate Bhogata.

#### Notes

The first verse represents great difficulty to translators. The adjective "बहुमारकुलोगलम्भाः" qualifies "दिशः" and the term "दशबलानि" in probablity refers to the ten instruments of success emphasised by Lord Buddha. They are gift, purity of character, forgiveness, prowess, meditation, intellect, strength, union (with supreme soul), prayer and knowledge..... 'दान-शोल-जमा-बोर्ब्य-ध्यान-प्रज्ञा-बलानि च। उपायः प्राणिवज्ञानं दश बुद्धवलानि वै।"

"मात्स्यनाय" refers to a state of lawlessness in society, in which strong oppresses the weak, just as a big fish swallows up a smaller one. To escape from being absorbed into another kingdom or to avoid being swallowed up like a fish, the citizens selected Gopāla their king.

# No.—17. Mahabodhi Inscription of the time of Dharmapāla.

Place: Bodh Gaya, Dist. Gaya, Biliar.

Ref.: Cunningham's Mahabodhi, pl. XXVIII, 3.

Journal and Proceedings of the Asiatic Society of Bengal,

Vol. IV (New Series), p. 101-102 Gaudalekhamālā,

page 31.

Language : Sanskrit.

Script : Old Bengali.

Matre : Anustubh.

Account: The slab of stone, containing the inscription was first found by Sir Alexander Cunningham sometime about 1879 A.D. at a place to the south of the great Mahabodhi temple of Bodh Gaya. The left side of this slab contains three figures, each in a recess, and the right side is occupied with the actual inscription. Containing four verses written in nine lines. In the catalogue of the Archaeological collections in the Indian Museum, Dr. Anderson described the three figures carved in the slab as those of three Bodhisattvas and the writing as the well-known passage, presenting Buddhist doctrine, beginning with 'ye dhamma', etc. Later researches, however, have revealed that the figure carved in the left recess is of Visnu, that in the right one is of Surya and 'the figure in the middle is probably that of Bhairava', and the actual inscription records the consecration of a temple and excavation of a tank. The correct reading of the Text, along with its explanation was first published by Sti Nilmani Chakravarti

in the Journal and proceedings of the Asiatic Society of Bengal.

## Mahābodhi Inscription (Keśaba-praśasti)

## Text

## 30

- 1. चम्प(म्पे)शायतने रम्ये उज्जवस्य शिलाभिदः। के-
- 2. शवाख्येन पुतेषा महादेवश्रतुर्म्भुखः ॥ ॥ श्रेष्ठानाः
- भेव मझानां महावोधि-निवासिनां ।
   स्रातक-
- 4. म्प्रजयास्तु (१) श्रेयसे प्रतिष्ठापितः ॥२॥ पुष्करि-
- उच्चित्रमाधा च पूता विष्णुपदीसमा।
- 6. न सहस्रेण दम्माणां यानिता सर्वा ॥३॥
- 7. पड्विंशतितमे वर्षे धर्मपाले महीभुजि ।
- 8. भाद्रबहुलपचम्यां स्नोर्भास्क-
- 9. रस्पाहिन ॥४॥

deep lake, resembling the Ganges in purity has, also, been excavated by him at a cost of three thousand Dramma (coins).

Verse 4: (This has been done) on the fifth day of the dark fortnight, (which was a) Saturday in the 26th year of kingdom of Dharmapāla, the ruler of the earth.

#### Notes

The inscription, though poor in literary merits is of supreme importance to students of religious history. By recording the consecration of a temple, dedicated to Lord Siva at Mahābodhi, regarded as the greatest place of pilgrimage of Buddhists, it throws much light on the policy of religious toleration, pursued by Dharmapāla.

Verse 1—The term 'श्रायतन' refers either to a place of worship. The place of worship, in which the image of Siva was placed was known as चम्पश वा चम्पेश. The image of Siva referred to in the inscription was possibly a phallic one; it was a phallus, with four faces painted on top. The phallic image of four-faced Siva has been described in the Mahābharata (Anuśāsanaparva, 17/76).—चतुम्मुंखो महालिक्षचाइलिक्षचचाइलिक्षचचाइलिक्षचचाइलिक्षचचाइलिक्षचचाइलिक्षचचाइलिक्षचचाइलिक्षचचाइलिक्षचचचाइलिक्षचचि

Nerse 2—The term 'Ha' means a boxer—a warrior. It may refer also to Buddhists, leading monastic life because he has to wage constant war against sense organs.

The reading 'झातकम्प्रजयास्तु' conveys no meaning. It

in the Journal and proceedings of the Asiatic Society of Bengal.

# Mahābodhi Inscription (Keśaba-praśasti)

## Text

مّق

- चम्प(म्पे)शायतने रम्ये उज्जवलस्य शिलाभिदः ।
   के-
- शवाख्येन पुत्रेण महादेवश्चतुर्म्मुखः ॥ । ॥
   श्रेष्ठाना-
- मेव मल्लानां महावोधि-निवासिनां ।
   स्नातक-
- 4. म्प्रजयास्तु (?) श्रेयसे प्रतिष्ठापितः ॥२॥ पुष्करि-
- एयसगाधा च पूता विष्णुपदीसमा । वितये-
- 6. न सहस्रेश द्रम्माणां खानिता सतां ॥३॥
- 7. पड्विंशतितमे वर्षे धर्मपाले महीभुजि ।
- 8. भाद्रबहुलपश्चम्या सूनोर्भास्क-
- 9. रस्याहिन ॥4॥

## Translation

Verses 1-2: In the beautiful place of worship entitled Campasa (or Campesa), the four-faced Lord Siva has been established for the welfare of greatest warriors (superior monks,) residing in Mahābodhi, (as also of graduates and of all persons) by Kesaba, the son of sculptor Ujjala.

Verse 3: For the benefit of noble-souled persons, a

deep lake, resembling the Ganges in purity has, also, been excavated by him at a cost of three thousand Dramma (coins).

Verse 4: (This has been done) on the fifth day of the dark fortnight, (which was a) Saturday in the 26th year of kingdom of Dharmapala, the ruler of the earth.

#### Notes

The inscription, though poor in literary merits is of supreme importance to students of religious history. By recording the consecration of a temple, dedicated to Lord Siva at Mahābodhi, regarded as the greatest place of pilgrimage of Buddhists, it throws much light on the policy of religious toleration, pursued by Dharmapāla.

Verse 1—The term 'आयतन' refers either to a place of worship. The place of worship, in which the image of Siva was placed was known as चम्परा वा चम्पेश. The image of Siva referred to in the inscription was possibly a phallic one; it was a phallus, with four faces painted on top. The phallic image of four-faced Siva has been described in the Mahābharata (Anusāsanaparva, 17/76).—चतुम्मुंखो महालिज्ञचारुलेच्यारुलिज्ञचारुलेच्यारु

Verse 2—The term 'मझ' means a boxer—a warrior. It may refer also to Buddhists, leading monastic life because he has to wage constant war against sense organs.

The reading 'झातकम्प्रजयास्तु' conveys no meaning. It

may be a misrepresentation for 'लातकानाम्प्रजानाथ. In that case it may mean 'of graduates and of all'. The term 'लातक' refers to one, who has acquired knowledge in the Vedas, and has been permitted by his teacher to enter into the second stage of life. The meaning of the word 'प्रजा' is people. The consectation of temple and excavation of lake are for the benefit of persons, rich in bodily strength (मल्ल), mental faculty (आतक) and men of ordinary run.

Verse 3—During the regime of Dharmapāla the coins known as 'am' were legal tenders. In Lilāvatī, Bhaṣkarā-cārya has mentioned these types of coins. Twenty Barāṭakas (Kaḍi) made one Kākiṇī (Paysā), four Kākiṇīs make one Paṇa (ānnā), sixteen Paṇas make one Dramma (Rupee) and sixteen Drammas one Niṣka (mohur).

'वराटकानां दशकद्वयं यत् सा काकिनो ताथ पणायतसः। ते पोडश द्रम्य इहावगम्यो द्रम्यस्तथा पोडशभिध निष्कः॥

No.-18. Monghyr Copper-plate grant of Devapala

Place: Monghyr, Bihar

Ref: Asiatic Researches, Vol. I, pp. 123-130 and 142, Indian Antiquary, Vol. XXI, pp. 254-257 Gaudalekhamālā, pp. 35-40

Language : Sanskrit

Script :

Metre: Verses 1, 7, 8, 13, 14—Sārdūlaviktīrita; Verse 2—Praharsiņī; Verse 3—Vamsasthavil, Verse 4—, Upajāti; Verse 5—Indravajrā; Verse 6—Aupacchanda-sika; Verse 9—Āryā; Verse 10—Harinī; Verse 11—Āryā; Verse 12, 15—Rahoddhatā.

Account: The Copper-plate was first discovered by Cornel Watson in Monghyr on 1780 A. D. A lithograph of the deed, inscribed in the plate was published in Asiatic Researches, Vol I. Subsequently, the reading of the inscription, as deciphered by Prof. Keilhotn appeared in Vol. XXI of Indian Antiquary

#### Text

# The Monghyr Copper-plate Inscription of Devapaladeva

- ॐ खस्ति ॥
   सिदार्थस परा(र्थ)-सुस्थिर-
- 2. मतेः सन्गार्गभभ्यस्यतः सिद्धिः सिद्धिम-
- उन्तराम्भगवतस्तस्य प्रजामु कियात्। यस्त्रैधातुक-सत्त्व-सिद्धिपद्वीरत्युप्र-वीय्योदया-जित्वा निर्वृति-
- 4. माससाद सुगतः सर्वार्थ-भूमीश्वरः ॥ इ सीभाग्यन्दधदतुलं श्रियः सपत्न्या गोपालः पतिरभवद्वसु-
- 5. न्धरायाः । हष्टान्ते ( स्रुविनयिनां ? ) सुराज्ञि यस्मिन् अद्येषाः पृथुसगरा(दयो)ध्यभूवन् ॥ 2 विजित्य येनाजलधेर्वभुन्ध-

6. विमौचिता मोघ-परिप्रहा इति । सवाष्पमुद्राध्य-विलोचनान् पुन-र्वनेषु वन्धून् दृद्(शु)मतङ्गाः ॥ 3

ন-

- लत्स्वनन्तेषु वलेषु यस्य विश्वम्भराया निचितं रजोभिः।
   पादप्रचारक्तममन्तरीकं विद्वक्षमानां सुचिरं वमूव ॥ 4
- 8. शास्त्रार्थभाजा चलतोऽनुशास्य वर्णान् प्रतिष्ठापयता स्वधम्में । श्रीधर्म्भपालेन सुतेन सोऽमूत् स्वर्गस्थितानामवृशः
- 9. पितृखाम् ॥ ५ प्राचलीरिव जदमीर्यदीयैविव चलद्भिद्विरदैः यदर्थ्यमाना । निरुपञ्चनम्बरं प्रपेदे श-
- रणं रेणुनिभेन भूतधाली ॥ 6 केदारे विधिनोपयुक्त-पयसां गङ्गासमेताम्बुधौ गोक्रणीदिषु चाप्यनु-
- 11. ष्ठितवतां तीर्थेषु धम्म्यीः कियाः ।
  मृत्यानां सुत्रमेव यस सकलानुदृत्य दुष्टानिमान्
  लोकान् सा-
- 12. धयतोनुपद्ग-जनिता सिद्धिः परलाप्यभूत् ॥ ७ तैस्तैदिंग्वजयोवसान-समये सम्प्रेषितानां परैः . स-
- 13. त्कारैश्वनीय खेदमखिलं खां खां गतानां भुवम् । कृत्यम्भावयतां यदीयमुचितं प्रीत्या कृपाणामभूत् सो-
- 14. त्कएठं हृदयं दिवश्च्युतवतां जातिसाराणामिव ॥ 8 श्रीपरवलस्य दुहितुः चितिपतिना राष्ट्रकृट-तिलकस्य ।

- 15. रएए।देव्याः पाणिर्जगृहे गृहमेधिना तेन ॥ 9 धृततनुरियं लच्मीः साद्यात् द्वितिर्नु शरीरिनी किमवनिपतेः
- 16. कीर्त्तमूर्ताऽथवा गृहदेवता । इति विद्धती शुच्याचारा वितर्कवतीः प्रजाः प्रकृति-गुरुभिर्या शुद्धान्तं गुर्यो-
- 17. रकरोदधः ॥ 10 श्राच्या पतिनतांसौ मुक्ता-रन्नं समुद्र-शुक्तिरिन । श्रीदेवपालदेवं प्रसन्न-वक्तं सूतमसूत ॥ 11
- 18. निर्मालो मनिस वाचि संयतः काय-कर्मणि च यः स्थितः शुचौ । राज्यमाप निरुपञ्चवं पितुर्वोधिसस्त इव
- 19. सीगतं पदम् ॥ 12 भाम्यद्भिर्विजय-क्रमण करिभि(ः खा)मेव विन्ध्याटवी-मुद्दाम-स्रवमान-वाष्प-पयसी दृष्टाः पुनर्वान्ध-
- 20. वाः ।

  काम्बोजेषु च यस्य वाजि-युविभिष्वंस्तान्य-राजौजसी

  हेपामिश्रित-हारि-हेपितर्वाः कान्ताधिरं वीविताः ॥ 13

   पूर्वां विता कृतः कृत-युगे येनागमद्भागेव
  स्तेतायां श्रहतः श्रिय-प्रण्यिना कर्णेन यो द्वापरे ।

  विज्ञितः कति-
- 22. ना शक-द्विषि गते कालेन लोकान्तरं येन त्यागपथः स एव हि पुनर्विस्पष्टमुन्मीलितः ॥ 14 श्रा-गद्गागम-महितात्-
- 23. सपल-शून्या-मासेतोः प्रश्चित-दशास्त्रकेतु- कीर्तेः । उर्वामाषदण-निके(त)नाच सिन्धो-रालदमी-कुलभवनाच यो

- 24. वुमोज ॥ 15.
  स खलु भागीरथी-पथ-प्रवर्तमान-नानाविध-नीवाटक-सम्पादित-सेतुवन्ध-(नि)हित-शैलशिखर-श्रे-
- 25. शी-विश्रमान् निरतिशय-धन-धनाधन-धट्टा(टा)-श्यामायमान-वासरलद्दमी-समारब्ध-सन्तत-जलद्समय-स
- 26. न्देहात् उदीचीनानेक-नरपति-प्राभृतीकृता-प्रमेय-हय-वाहिनी-खरखरोत्सात-धूलीधूसरित-दि-
- 27. गन्तरालात् । परमेश्वर-सेवा-समायाता-शेष-जम्बृद्दीप-भूपाल-पादात-भर-नमदवनेः । श्रीमुद्गगिरि-समावा-
- 28. मित-श्रोमज्ञयस्कन्धावारात् परमसीगत-परमेश्वर-परम-भद्दारक-महाराजाधिराज-श्रीधर्म्मपालदेव-
- 29. पादानुध्यातः परमसौगतः परमेश्वर(ः) परमभद्वारको महाराजा-धिराज-श्रीमान् देवपालदेव(ः) कुशली
- 30. श्रीनगरभुक्ती किमिला-विषयान्तःपाति-खसम्बन्धाविच्छित्र-तलोपेत-मेपिका-ग्रामे समुपगता-
- 31. न् सर्व्वानेव रागुक। राजपुत्त। श्रमात्य। महाकार्ताकृतिक। महाद्र्यहन।यक। महाश्रतीहार। महासा-
- 32. मन्त । महादौःसाध । साधनिक । महाकुमारामाख । प्रमातृ । सरभद्र । राजस्थानीय । उपरिक । दाशा-
- 33. पराधिक। चौरोद्धरियक। दाएडक। दाएडपाशिक। शौल्किक। गौरिमक। (चे,'लप। प्रान्तपाल। कोडपाल(।)
- 34. यएडर(न्)। तदायुक्तक। विनियुक्तक। हस्त्यश्रोब्ट्(ब)ल-व्यापृतक(।) किशोर-व(ड)वा-गोमहिपाजाविकाध्यत्त। दृत-प्रैपणि-
- 35. क। गमागमिक। श्रभित्वरमाण। विषयपति। तरपति। तरिक गौद्द-मालव-खरा-दूण-कुलिक-कर्णाट-ला(टचा)ट-भाट-

- 36. सेवकादीन् अन्यांक्षाकीर्त्तितान् खपादपद्मोपजीविनः प्रतिवासिनश्च ब्राह्मणोत्तरान् महत्तर-कुटुम्बि-पुरोगमेदा-
- 37. न्ध्रक-चएडाल-पर्यन्तान् (स-)माज्ञापयति । विदितम-
- 38. स्तु भवतां यथोपरिलिखित-मेपिकात्रामः स्वसी-
- 39. मा-तृणयूति-गोचरपर्यन्तः सतलः सोदेशः साम्रमधूकः सजलस्थलः समत्स्यः सतृणः सोपरिकरः सदशा-
- 40. परावः (१) सचौरोद्धरणः परिहृत-सर्व्वपीडः। श्रचाटभट-प्रवेशोऽकिश्चित्-प्रप्राह्यो राजकुलीय-(समस्त )-प्रत्यायसमे-
- 41. तो भूमिच्छिद्रन्यायेनाचन्द्रार्क-द्विति-समकालः पूर्व्दत्त-भुक्त-भुज्यमान-देवनद्व-देयवर्जितो मया मातापित्रोरात्मनश्च पू-
- 42. राय-यशोभिष्टद्वये वेदार्थविदो यज्वनो भद्दविश्वरातस्य पौहाय विद्यावदात-चेतसो भद्द-श्रीवराहरातस्य पुत्राय ।
- 43. पदवाक्यं-प्रमाण-विद्या-पारङ्गताय। श्रीपमन्यव-सगोन्नाय। आश्वायण-सनद्भचारिणे भद्दप्रवर-वी(हे) करात-मिश्राय
- 44. शामनीकृत्य प्रतिपादितः (।) यतो भवद्भिः सन्वै रैव भूमेर्दानफल-गौरवादपहरणे महानरक्षपात-भयाच दानमि-
- 45. दमनुमीय पालनीयम् प्रतिवासिभिः सेलकरैश्वाझा-श्रव्रण-विधेयै-भृत्वा समु(चि)त (करहिरएय)ा-देयादि-सर्व्व-प्रलायोपन-
- 46. यः कार्य्य इति (1) सम्बत् ३३ गार्ग-दिने २९ । तथा च धर्मागुशासन-श्लोकाः । सर्वानेतान् भाविनः पार्थिवेन्द्रान्
- 47- भूयोभूयः प्रार्थयस्येप रामः ।
  सामान्योऽयं धम्मेसेतुन् पाणां
  काले काले पालनीयः क्रमेण ॥ (16)
  बहुभिर्वमुधा

48. दत्ता राजिभः सगरादिभिः (।)

यस्य यस्य यदा भूभिः तस्य तस्य तदा फलं ॥

स्वदत्ताम्परदत्ताम्या यो हरेत वसु-

49. न्धराम् ।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ 17. इति कमलदलाम्बु-विन्दुलोलां थियमनुचिन्ल मनुष्य-

50. जीवितश्च।

सकलिमदमुदाहतञ्च बुद्धा न हि पुरुषैः परकीर्त्तयो विलोप्या(ः) ॥ 18. श्रेयोविधावुभय-(य)'श-वि-

. 51. शुद्धि-भाजें

राजाकरोदधिगतात्मगुर्ण गुण्जः। श्रात्मानुहप-चरितं स्थिरयौवराज्यं श्रीराज्यपालमि-

52. ह दूतकमात्मपुत्रं ॥ 19.

## Translation

May the attainment of end of Supreme Lotd Siddhārtha, having mind absorbed in contemplation of doing good to others and following the path of religion,—Siddhārtha, who attained salvation by conquering the road to success adopted by ordinary men (denizens of the three regions) and who is the lord of all facts and lands—confer on his devotees supreme success.

Verse 2: The ruler of earth, co-wife to the goddess

of fortune, Gopāla by name was highly fortunate; this good king,—an ideal to modest men—protecting the earth, even such lords as Pṛthu, Sagara and others became believable personalities.

Verse 3: Conquering the earth, extending upto the ocean, he did set free (his) elephants, considering them as superflous possessions; and these tuskers with tear met in forest-tracts their relations, having tearful eyes.

Verse 4: During the march of innumerable soldiers of this king, the skies, being over-laden with dust of earth remained, for long, a place fit to traverse on foot for birds.

Verse 5: By his son Dharmapāla, scrupulously following Sāstric injunctions and engaging the different erring castes in their respective duties by commands, he (Gopāla) became free from debt payable to his departed fore-fathers.

Verse 6: Mother Earth, being troubled by roaming tuskers, resembling moving mountains of Dharmapāla took shelter in peaceful heavens assuming the form of dusts.

Verse 7: The employees of this king, engaged in tendering the regions peaceful by extirpating the wicked duly employed the waters in Kedāra and confluence of the Ganges and the Ocean and performed religious observances in such places of pilgrimage as Gokarņa and the like, and (thus) they derived success in the next world as secondary benefit.

Verse 8: At the end of his world-conquest, he removed the entire distress of kings by bestowing choicest and best presents and sent them to their respective kingdoms; going back to their own lands, they thought of the laudable deed of the sovereign and had their hearts anxious, like those of fallen beings, remembering previous births due to love (for Dharmapäla).

Verse 9: Entering into the life of a house-holder that ruler of earth married Rannadevi, daughter of Sriparavala,—the foremost of the Rastrakūtas.

Verse 10: 'Is this lady an embodiment in human form of royalty or earth itself, put into human shape or an incarnation of the king's fame or the presiding deity of his house hold—creating these doubts in the minds of his subjects, she (Rannadevi) of pure conduct defeated with her really great virtues the whole harem.

Verse 11: Like Oysters producing pearls and gems, Rannadevi,—a praise-worthy and devoted wife, gave birth to son Devapaladeva of pleasing countenance.

Verse 12: Like Buddha attaining enlightenment, that son (Devapaladeva)—clear in mind, restrained in speech and addicted to pure physical works—attained his father's peaceful kingdom.

Verse 13: While roaming, in course of conquest of the quarters, the elephants of this monarch, who took away the glory of other kings were united with their relations, flooded with rushing tears (of joy); and the young steeds gazed for long at the mares, who had their pleasing notes mixed up with (shrill) sounds (of horses) in the land of Kāmboja.

Verse 14: That self same path of self-denial which was first constructed in golden age by Bali and adopted in silver-age by Parasurama and rebuilt in later copper-age by loving Karna, but was wiped away in Iron age after the death of Vikramāditya (the enemy of the Sakas)—was again clearly brought inro light by him.

Verses 15: He enjoyed the earth, extending from the unparalleled mountain, honoured by appearance of the Ganges to the bridge, proclaiming Rāma's fame and from the abode of Varuna,—the (western) ocean to the residing place of Goddess of fortune,—the (eastern) Sea.

From the Victory-camp, situated in Mudgagiri,—camp, in which misapprehension of series of mountain-peaks is caused by bridge, formed with multitude of fleet, proceeding in the channels of Bhagirathi,—doubt as to the constant presence of rainy-season is produced by lusture of the day, darkened by extremely dense array of mighty tuskers,—spaces of quarters are rendered brown by dusts, raised by pointed hoofs, belonging to immeasurable cavalry, presented by numerous kings of the North and the land-level is lowered by weight of armies of rulers of the entire group of Jambu islands, come to wait upon His

Excellency,-His revered Highness Supreme Lord, staunch Budddhist Mahārājādhırāja—Devapāladeva, ever remembering (the feet) of devout Buddhist, paramount monarch right honourable Mahārājādhirāja Dharmapāladeva being in good health commands all employees depending on royal. favour, present in the village of Meşika, endowed with groves and enjoying continued special prosperity, situated in the Visaya named Krimila within the Bhukti of Srinagara, such as king, prince, minister, Inspector-General of Intelligence Branch, Commander-in-chief, Aidedecamp, tributaty chief, principal gate-keeper, member in charge of store, minister in-charge of princes, Advisor, officer enjoying same status as the king, officer in charge of the department of religion, member in charge of detection of crimes, officer-in-charge of annihilation of theft, Judicial officer, Executive officer, man-in-charge of excise, forest official, protectors of land fit for tillage, border, fort and portions of tetritory (body-guard) Supervisor, special officer, superintendent of units of Elephants, Horses and Camels, official manager of young mares, cows, she-goats and sheep, member in charge of despatch of messengers, officer in charge of departure and arrival (of kings & others) (Reception officer) Courier, Heads of Visaya and Tara, member in charge of fleet and servants come from Gauda, Mālava, Karņāça, Khasa and Lāta countries and Huna and Kulika stock, as well as ill-famed theives and unbelievers in

code, as also neighbours right from Brahmanas upto Candalas, including sudras, house-holders and fowlers: 'May it be known by you (all) that the village of Meşika, mentioned above, extending up to the preserved lawn and pasture, forming its boundary, adorned with groves and all sorts of covetable things, inclusive of mango, honey, water, land, fish, grass, over-ground right,-village, which is free from crimes being endowed with ways for prevention of theft and as such, has all hindrances to peace removed from it, to which burglars and night-rovers have no access, which is revene-free has been donated by me under royal seal including the profits accruing to royal estate, and excluding the dues, payable to Gods and Brahmins granted by us on previous occasion, enjoyed by them in past and present, for ever (for the period of duration of Moon, Sun and Earth) in order that religious merits may accrue to my patents and my humble self according to Bhumicchidranyaya to Bihekaratamiśra, of Aupamanyava gotra and Bhatta pravara, studying Aśvalayana branch of the Vedas, proficient in Grammar and Logic, son of Sri Vataharata, having intellect purified by learning and grandson of Visvarāta, sacrificer and well-versed in Vedic injunctions. It behoves you all to approve of this gift and act accordingly, taking into consideration the massive fruit accruing from gift of land and through fear of going to hell by usurping, it. The neighbouring tillers of soil should

hearing and following the proclamation make over (to the donee) the customaty taxes, payables as gold and like and all other kinds of revenue.

Now follow the verses embodying the orders of righteousness.

Verse 16: This Rama makes repeated requests to all would be rulers: this (grant of land) common bridge to piety has got to be maintained in every age.

Verse 17: Land has been donated by a number of kings beginning from Sagara; whenever whosoever becomes the lord of earth, then the fruit (of gift) acctues to him.

Verse 18: A man, who takes back land donated by his own self or by others suffers along with his fore-fathers (in Hell) assuming the form of worms.

Verse 19: Thus considering that fortune and humanlife are as unsteady as drops of water on lotus-petals and understanding all that has been said before, men should not tarnish the reputation of others (springing from gift of land).

Verse 20: The king, an appreciator of merits, engaged as announcer of this auspicious proclamation his own son crown-prince Rajyapala, endowed with purity of both the families and possessing qualities and conduct equal to those of his own self.

#### Notes

Verse 1: The term 'tridatu' corresponds to 'triloka'.

The Buddhists divide every universe into three regions, in imitation, of the Brahmanic Bhubana-traya, substituting for the physical categories (Bhu earth, Bhuva heaven and svar space) of the Brahmans, ethical categories of Desire (Kāma), form (Rūpa), and form-lessness (Arupa) which collectively are known as the 'Three Regions'.

Vetse 7: Kedār—a place of pilgrimage on situated within U. P. Gokarna—a place of pilgrimage situated in Gujrat.

Verse 9: The Rāṣṭrakūtas claim descent from Sātyakı, a Yādava chief of North, a close associate of Kṛṣṇa famed in epic tradition. They established an empire in South India, which in the days of its greatness extended from South Gujrāt and Malwa in the north to Tanjore in the South.

Verse 14: Bali—The demon Bali made a gift of hisentire kingdom to Viṣṇu, who aproached him, assuming the form of a dwarf and allowed the lord to place his third step on his head.

Parasurama—He extirpated the whole race of Kṣatriyas.

twenty-one times and thus conquered the whole world, but

subsequently renounced it.

Karna—The great hero of Mahābhārata fame gave away his armour and eat-ring, which he received while inmother's womb and which were his sources of strength and thus attained lasting fame.

Sakadvişi—Chandragupta II surnamed Vikramāditya, who ruled from A. D. 380 to 413 killed the Saka chief, who dethroned his elder brother Rāmagupta and replaced his brother on the imperial throne.

Line 24: The description of the victory-camp is the same as found in the Khālimpur copper-plate grant of Dharmapāla.

Line 27: Charles Wilkins has identified 'Mudgagiti with modern Monghyr.

Line 30: Srinagara has been identified with Patna.

Line 31: Mahākārttakṛtika—Kṛta means good works and akṛta means bad works. A highest officer of the department of works and Buildings is probably signified by the term.

Mahadandanayaka-Commander-in-chief.

Mahāpratīhāra—Protector of palace and capital, a big officer entrusted with the duty maintenance of law and order in the city.

Mahādaussādha—Possibly this is an abbreviation of Mahādaussādhika. The term 'daussādhika' means gate-heepet.

Sidhanika—Sidhana means store or treasury. Sidhanika is an officer in charge of store or treasury.

Mahakumaramatya—a minister in charge of princes, corresponding, possibly, to a butter.

Pramatr Survey officer, who demarcates the boundaries of lands.

Sarabhanga—The meaning of the word is not clear and it is not possible to ascertain the duties of this officer. He may be a superintendent of archer soldiers or an attendant of the king in hunting excursions.

Rājasthāniya—an officer, enjoying the status of a king.

Uparika—An officer of the Revenue Department, in charge of collection of incidental extra taxes.

Dāśāparādhika—a high official in charge of detection of ten crimes, trial of criminals and collection of fines from them. Thus practically he is a member of the revenue department. The ten crimes referred to above are theft, murder, adultery, using harsh words, falsehood, defamation, talking non-sense, avarice, bad thought and attachment for untruth.

Cauroddharanika—The head of a department, entrusted with the charge of collecting taxes, necessary for prevention of thest.

Dandika-Wielder of the rod of justice, an officer responsible for maintenance of law and order (Executive officer).

Dāṇdapāśika—Officer in charge of punishment and imprisonment, i.e. Police officer.

Saulkika-Excise official.

Gaulmika-Gulma primarily means a shrub and

secondarily conveys the sense of forests; Gaulmika is a high officer in charge of forest and forest revenues.

Ksetrapa—An officer of Land Department; he inspects cultivated and arable lands and maintains a proper account of them.

Prantapala-Protector of Border.

Koṭṭapāla—A fort is called Koṭṭa: Koṭṭapāla is a protector of a fort.

Khandarakşa—An employee of the Defence Department; it may also be a mistake for Angarakşa, meaning a body-guard.

Viniyuktaka-Special officer.

Vyāpṛtaka-Superintendent.

Gamāgamika—Reception officer, in charge of arrival and departure of dignatories. It may also refer to one who ascertains the auspicious moments for undertaking journey and coming back. The term may also mean carriers of files.

Abhitvaranamāņa—Express messenger.

Tarika-Officer in charge of boats.

Gauda, Mālava, Khaša, Karņāţa and Lāţa—names of conntries.

Hūṇa—The Hūṇas were a race of fierce barbarians who issued from the steppes of Central Asia. After the the dissolution of the Gupta Empire they were safely entrenched in Siālkot region and Eastern Mālwa.

Kulika-artist class.

Cāṭa—thief, Bhāṭa—a class of unbelievers in the authority of the Vedas,—possibly a class of untouchables.

Mahattara-Sudra, Kutumbi-honse-holder.

Andhraka-fowler, Candala-a class of untouchables.

Line 39: Tṛṇa-Yūti-Yūti means mixture. Tṛṇa-Yūti is protected lawn.

Satalah-Tala refers to a garden or grove.

Line 40: Cāṭa—thief; Bhaṭa—criminal moving about at night.

Pratyaya-Income, Profit.

Line 43: Pada-vakya-vidyā—Vyākaraņa; Pramāņa-Vidyā—Nyāya.

Line 51: The existence of a crown-prince named Rājyapāla is not known from any other source. It is possible that after occupying the imperial throne the crown-prince Rājyapāla assumed the name of Vigrahapāla I.

# No.—19. Ghoşrāvāñ Rock-Inscription of the Time of Devapāla: Viradeva-Prašasti

Place: Village Ghoşarāvān near Bihar Sherif, Dist. Gaya, Bihar.

Ref.: J. A. S. B. Vol. XVII, Part I, pp. 492-501 Indian Antiquary. Vol. XVII, pp. 307-312 Gaudalekhamālā pp. 46-50.

Metre: Verses 1, 3, 4, 5, 6, 7, 9, 11, 12, 13, 15-

Verses 2, 10, 14-Sardulavikridita.

Verses 8 - Indravajtā.

Verse 16-Mandākrāntā.

Language : Sanskrit.

Script : Old Bengali.

Account: The stone-slab, containing the inscription was recovered by Capt. M. Kittoe on March 30, A.D. 1848 in the village of Ghoṣtāvāñ, seven miles south-east of the town of Biliar Sherif. It embodies an eulogy in favour of the Buddhist monk Vīradeva. The reading of this inscription, as deciphered by Dr. Ballantine was published in the Journal of Asiatic Society. Subsequently another reading, which was accepted as the correct one was deciphered by Prof. Keilhorn and published in Indian Antiquary. The Inscription reveals the state of education, conducted in Buddhistic pattern during the regime of Devapāla.

(Taken from Gaudalekhamālā)

Text

30

श्रीमानसी जयति सत्विह्त-प्रशृतः
सन्मानसाधिगत-तत्त्वनयो मुनीन्द्रः ।
क्लेशात्मनी दुरित-नक्ष-दुरासदान्तः
संसार-सागर-समुत्त-

रर्णेक्सेतुः ॥ 1

अस्यास्मद्गुहतो वभू बुरवलाः सम्भूय हर्त्तुं मनः का लज्जा यदि केवली न यलवानस्मि विलोकप्रभी। इत्यालोचयते-

- व मानसभुवा यो द्रातो विक्तः अभान् विश्वमरोपमेतदवताद्वोधी स वजासनः ॥ २ श्रास्त्युत्तरापथ-विभूषण-भूतभूमिईशोत्तमो न-
  - 4. गरहार इति प्रधोतः । तल द्विजातिहिदतोदित-वंशजन्मा नाम्नेन्द्रगुप्त इति राजसस्तो वभूव ॥ 3 रज्जेक्या द्विजवरः स गुग्री गृ-
  - हिएया
    युक्तो रराज कलया (ऽ) मलया यथेन्दुः ।
    लोकः पतित्रतकथा-परिगायनामु
    संकीर्त्तनं प्रथममेव करोति यस्याः ॥ 4
    ताभ्यामजा-
  - विकास स्तः स्तरां विवेकी यो वाल एव कलितः परलोक-बुद्ध्या । सन्वीपभोग-सुभगेऽपि गृहे विरक्तः प्रतिकः प्रवच्या सुगत-शासनमभ्युपे(पै)-
  - तुम् ॥ ५ विदानधीत्यं सकतान् कृतशास्त्रचिन्तः श्रीमत्किणिष्कसुपगम्य महाविहारम् । आचार्यवर्यमध स प्रशम-प्रशस्यं सब्विझशान्तिमनुगम्य

- तपश्चार ॥ 6
   सोऽयं विशुद्धगुण-सम्भूत-भूरिकीर्तःः
   शिष्ये।ऽनुरूप गुणशील-यशोऽभिरामः ।
   वालेन्दुवत् कलिकलङ्क-विमुक्तकान्तिर्वन्यः
- असदा मुनिजनैरिव वीरदेवः ॥ ७ वज्रासनं वन्दितुमेकदाऽध श्रीमन्महाबोधिमुपागतोऽसौ । द्रष्टु ततोऽगात् सहदेशि-भिन्नून् श्रीमत् यशोवर्मा-
- पुरं विद्यास् ॥ 8 विष्ठनथेह सुचिरं प्रतिपत्तिसारः श्रीदेवपाल-भुवनाधिप-लब्धपूजः । प्राप्तप्रभः प्रतिदिनोदय-पूरिताशः पृथेव दारित-
- तमः प्रसरो रराज ॥ 9
   भिच्चोरात्मसमः सहद् भुज इव श्रीसत्यवोधेनिजो
  नालन्दा-परिपालनाय नियतः संघिश्यतेर्थ स्थितः ।
   येनैतौ स्फुटिमन्द्रशैल-मुकुद-श्रीचैत्य-चूडामणी
- 12. येनैती स्फुटिमन्द्रशैल-मुकुट-श्रीचैत्य-चूडामणी श्रामण्यवत-सम्वृतेन जगतः श्रेयोऽर्थमृत्थापिती ॥ 10 नालन्द्या च परिपालितयेष्ट्र सत्या श्रीम-
- 13. द्विहार-परिहार-विभूपिताङ्गया

  उद्गासितोऽपि वहु-कीर्तिबधू-पतित्वे

  यः साधु साधुरिति साधुजनैः प्रशस्यः ॥ 11

  विस्ताज्वरं शमयताऽर्त्तजन-

14.

स्य दृष्ट्या

धन्वन्तरेर्षि हि येन हतः प्रभावः। यश्चेष्सितार्ध-परिपूर्ण-मनोरयेन लोकेन कल्पतक-तुल्यतया गृहीतः॥ 12 तेनैतद-

- 15. त कृतमात्ममनोवदुच्चै-र्वज्ञासनस्य भवनं भुवनोत्तमस्य । सद्यायते यदिमवीच्य विमानगानां कैलास-मन्दर-महोधर-शङ्क-शङ्का ॥ 13 सर्व्य-
- 16. खोपनयेन सत्त्वसहदामीदार्घ्यमभ्यस्यता सम्बोधी विहितस्ट्रहं सह गुरौर्वंस्पर्छं बोर्घ्यन्तथा। श्रवस्थेन निजे निजाविह बृहत् पुरायाधिकारे-
- 17. ं स्थिते
  येन स्वेन यशोध्वजेन घटितो वंशाबुदीचीवथे ॥ 14 सोपानमार्गमिव मुहिपुरस्य कीर्ति-
- 18. मेतां विधाय कुशलं यदुपात्तमस्मात् । कृत्वादितः सिपतरं गुरुवर्गमस्य सम्बोधिमेतु जनराशिरशेष एव ॥ 15 यावत् कूम्मीं जलिधवलयां भूतधातीं विभक्तिं ध्वान्तध्वंसी-
- 19. तपति तपनी यावदेवोमरश्मिः। स्निम्धालोकाः शिशिरमहसा यामवस्यश्च यावत् तावत् कीर्त्तर्भमु भुवने वीरदेवस्य शुश्रा॥ 16

### Translation

Verse 1 .- May the prosperous mendicant-chief, master-

ing codes of conduct by noble mind, engaged in contemplation of doing good to all and serving as the bridge to cross the ocean of world, maccessible by crocodiles in the shape of sin for agonized beings be victorious.

Verse 2.—'Our superiors were baffled in their collective attempt to disturb his mind,—there is nothing to be ashamed of if I cannot show my strength to this lord of the three worlds'—reflecting thus did cupid leave Buddha (sitting on the diamond throne) from a distance; may the prosperous lord, contemplating under Bodhi-tree protect the entire universe.

Verse 3.—There was a country, named Nagarahāra,—
the best of all countries, the ornament of the whole North;
there hved a twice-born, sprung in a highly noble family,
Indragupta, by name,—a friend of the monarch.

Verse 4.—That meritorious notable Brāhmin shone, attended with his consort Rajjekā by name, like the moon, united with its clear digit; in discussions of stories, concerning devoted wives people pronounced her name first.

Verse 5.—From them was born the highly discriminating son, who developed a distaste for home, though charming due to presence of all sorts of objects of enjoyment, and even in childhood, being seized by thought for the next world made up his mind to follow the path of Sugata by renunciation.

Verse 6 .- Having studied all the Vedas and acquiring

mastery over all the branches of science he reached the prosperous monastery of Kaniska, and practised austerities under the guidance of Sarvangasanti,—the chief preceptor, praise-worthy due to his control over wrath (and other base instincts).

Verse 7.—The disciple Viradeva charming due to possession of quality, conduct and fame, equal to those of his preceptor, who amassed great reputation, springing from pure merits, and having grace, freed from infamy, common in Iron Age, and thus resembling the new moon was respected even by ascetics.

Verse 8.—Some day he reached the tree of enlightenment to offer respect to the diamond-throne; then he went to the monastery of Yasovarmapura to see the monks of his native country.

Verse 9.—For a long period Viradeva resided in that monastery and acquiring high reputation and being honoured by the ruler of the Earth, Devapala, shone like the lustrous Sun pervading the quarters by its daily rise and thus dispelling massive darkness.

Verse 10.—Restrained Vīradeva,—a friend, as dear as their own selves to monks, like own arm to Satyabodhi, (the director of Nalanda) was placed in charge of Nālandā for the preservation of dignity of monkery; adopting monastic vow, he for the well-being of the world constructed two places of worship on Indrasaila, which were like crest-jewels on crown.

Verse 11—By rendering protection to Nālandā, decorated with precints in the shape of prosperous monastries, he shone, being the lord of multitudes of wives in the shape of massive reputiation; yet did nobles shower profuse commendation on lum.

Verse 12.—He allayed the affliction, springing from anxious thoughts of the distressed by his glance, and thus repelled the power of Dhanvantari; people with their desires fulfilled by attainment of covered objects considered him as a wish-fulfilling tree.

Verse 13—At this place he did construct a building, dedicated to the diamond-throne, the most notable in the world,—a building, resembling his mind in elevation. Seeing it the birds erroneously took it for the peaks of the Kailasa and Mandara mountains.

Verse 14.—He donated his last farthing, transfused magnanimity into all beings, whom he considered as his friends,—created in them a craving for enlightenment and imparted spiritual power, vying with other qualities. While residing here he occupied a great and holy office and thereby fastened to two poles in the shape of two families of the North the flag of his fame.

Verse 15.—May all persons, beginning from the superiors of Viradeva, including his parents receive enlightenment through merits, accrued from construction of this temple,—the stair-case to the eity of salvation.

Verse 16.—May the white reputation of Viiradeva thrive in world,—so long as the great tortoise bears the burden of the Earth, encitcled by ocean,—the hot-rayed sun shines dispelling darkness and nights bestow gratuitously refreshing lights of the cool-rayed moon.

#### Notes

Verse 1.—Kleśātmanām—The word 'kleśa' refets to the five causes of agony, mentioned in the Yoga system of Philosophy. They are: avidyāsmitā-rāgadveṣābhinibeśāḥ pañca kleśāḥ (quoted in Gauḍalekhamālā).

Verse 2.—Vajrāsana—This is a name of Lord Buddha. It also refers to the diamond-throne raised on the platform, supporting the holy tree of enlightenment. "The platform or terrace which supported the holy Pippal tree was called Bodhimanda or 'the ornament of the Bodhi tree', and on it was raised the famous Vajrāsana or diamond throne, in commemoration of the spot on which Sākya Sinha had obtained Buddhahood after sitting in meditation for six years" (quoted in Gaudalekhamālā from Cunningham's Archaeological Survey Report, Vol. III, p. 80).

Verse 3.—Nagarahāra—A town situated near Jālālāvad in Afganisthan (Cunningham's Ancient Geography of India).

Verse 6.—The monastery of Kaniska was situated to the west of Kaniska—stūpa, the remains of which have been discovered in the outskirts of the city of Peshwar. (quoted from Gaudalekhamālā). Prašama—The term means control over anger (and other base instincts). Cf. Prašamah Krodopašāntiriti—Mallinatha's commentary on Kirātārjunīya.

Verse 8.—Dr. Hultz has identified the village of Glioşarāvān with Yasovarmapura. According to Cunning-ham, Yasovarmapura is idential with Bihar Sherif. (Quoted from Gaudalekhamālā).

Verse 10.—Satyabodhi—It is possible that a monk of this name was director of the great monaster; of Nālandā before Vīradeva. Cf. 'Satyabodhi may have been Viradeva's predecessor at Nālandā,—Dr. Hultz. The term may also refer to the holy tree of enlightenment.

Indrasaila-This is but another name of the town of Biliar.

Caitya-Place of worship, place of sacrifice.

Verse 11.—In this verse, same has been imagined as the spouse of Viradeva. By affording protection to the monastery of Nālandā, he amassed voluminous reputation, and thus was wedded to a number of ladies, but still, for his impartial attitude, he was praised highly by nobility.

Parihātā—The term signifies the sense of 'precints of a village, used as pastures'. Cf. 'Dhanussatam parihāto grāmasya syāt samantatah,—Manusamhitā (quoted in Gaudalekhamālā). The town of Bihar had for its environs monasteries.

Verse 14.—Upanaya—In copper-place grants the 'term' is used in the sense of 'endowment.'

Verse 15.—Kīrtti—Primarily it refers to fame, and secondarily to a temple. Vide Abhidhāna-Cintāmani of Hemachandra (quoted from Gaudalekhamālā).

# No.-20. Gaya Stone Inscription of the time of Nayapäladeva (1038-1055 A.D.)

Place : Gaya, Bihar.

Ref.: Archaological Survey Report, Vol. III. pl. XXXII. J.A.S.B., 1900, pp. 190-195. Gaudalekhamālā, pp. 110.

Language : Sanskrit.

Matre: Verses 1, 4 17—Vasantatilaka; 2, 3, 8, 9, 10, 11, 13, 18—Sārdulavikrīdita; 5,6—Vamsasthavila; 12—Sikhatinī; 14, 19—Rathoddhatā; 15—Jagatī; 16—Akṣarāvatī; 20—Anuṣṭubh; 21—Upajāti.

Account: The Kṛṣṇadvārikā temple, which is found, at present, at Gaya was constructed some 150 years back by Sri Damodarlall Dhokri. The temple was constructed at the site of an old temple, as is evident from a stone-tablet containing an Inscription, fixed at its gate. A facsimile of the Inscription was published in Archaological Survey Report by Cunningham. Subsequently its reading, as deciphered by Sri Manomohan Chakravarti appeared in J.A.S.B. 1900. The Inscription occupies a space, measur-

ing 2'4" x 1' in the tablet. The eulogy, contained in it was composed by one Sahadeva, who was also a veterinary physician at the time of Nayapaladeva.

(Taken from Gaudalekhamālā)

### Text

- ॐ नगो भगवते वासुदेवाय ॥
   उझद्र-नीलक्ष्मलाकर-काय-कान्तिः
   स्वर्णाभिराम-कचिर-चुति-पीतवासाः ।
   उद्गास्यमान इव चचलया पनीषो
   विष्णुः त्रियाद्वय-वरेण युनक्त युष्मान् ॥ ।
- व्यानिम्मीय सगस्तवस्तु-सुखिनो वित्रान् प्रजानां पति-यीमध्यास्त इवात्मनैव परितो मूर्ति-प्रगशं द्यत् । उत्तुक्षैः शरदभ्र-शुभ्र शुचिभिः सीधेः कृतालङ्कृति-म्मीचद्वारमनार्गलं ज-
- गित सा थीमद्रया गीयते ॥ २ वेदाभ्यास-परायण-द्विजगणोद्गीणीम-पाठकमा-दुच्चेदचरितं-ध्वनिव्यतिकरेभेन्नावधार्था गिरः । किवाजित्तित-होम-धूमपटल-ध्वान्तापृती साम्प्रतं धर्मी-
- यत महामयादिव कतेः कालस सन्तिप्रते ॥ ३ अखादतैर्युणनयेक्वनीलपद्मा-निश्च्वय-संयनि सर्ता सङ्गताभिमशे । नीहार-हार-शरदिन्दुविवुद्ध-कुन्द-सन्दोह-खुन्दर-महाद्विजराज-वंशे ॥ 4

- इ. श्रजातलच्म-द्विजराज-शेखरः समन्ततो भूरि-विभूति-भूपणः। वभृव धन्यो गिरिराज-पुक्षिका-प्रियोपमेयः परितोप-संज्ञकः॥ ५ श्रमन्य-सामान्य-दिगन्त-मन्दिरैः विवर्ग-संसर्गि-गुणा-
- श्रयैर्जगत्।
   शरत्-मुघाधाम-गमस्ति-तस्करैः
  समन्ततो यस्य यशोभिरावृतम् ॥ 6
  द्विजवर-विनता-नन्दन-निरन्य-गतिकः समाश्रितो सदम्या।
  तस्य तदनु तनु-जनमा सुरिएएरिव श्रद्धको भृतः ॥ 7
- तः दूरोद्यात-शरत्मुधानिधि-सुधा-कुन्दाभिरामच्छवि-च्छायैश्च्छन्नमभूद् यशोभिरिभतो यस्यं तिलोकी-तलम् । कर्पुरैरिव पूरितं मलयजन्तोदैरिवालेपितं जुट्ध-न्तीर-पयोधि-नुङ्गलहरी-लेहेरिवाझा-
- 8. वितं ॥ 8
  सत्यं धर्मा-स्रुते स्थिरत्वमचले गाम्भीर्ध्यमम्भोनिधी
  बह्वाधर्ध्यगुणा मतिः सुरगुरी तेजखिता भाखित ।
  एते सन्ति गुणाः पृथक् परमुद्धद्भिर्जिगीपा-रसैव्विश्वादित्यमजीजनत् सुत-
- प्रतापान्तकरः सुपानिधिरिवापूर्णः कलानां गणैयस्तुद्धाभ्युदयाश्रितो रिविरिव श्रीढः प्रतापोदयः ।
  प्रत्यन्तःकरणाभिवाञ्छित-फलाजस-प्रदानश्रिभिः
  शिष्टो

II.

उद्गमम्लगृद्ध इव यो जातः समस्तार्थनाम् ॥ 10 दोईएडद्वय-चग्डविक्रम-क्या-दिग्वाजि-शीर्ध्याद्भृत- कीडोन्मृतित-वारिवर्ग-विषिनः श्रीटः प्रतापादणः । वार्थालीषु यथाव्धिरापदि त(था) प्रव्य-

क्त-घर्यसमः

विश्व प्राकृत-मध्येगध्ये-विगुगः सम्पत्मवन्तास्यवि ॥ ।। धियाग्यध्यामहो विगदश समाचार-विकलो जनो भयेनेय स्पलनमुपद्दामध भजते । इयं सा यस्य श्रीः समुचित-वि-

 त्रामभ्युद्धिनी
 यथार्थालद्वारः गमधिक-जनानन्द्विषयः॥ 12
 यसाकृतिम-मेदुराशित-मदीपप्यन्त-सम्यानिभि-न्त्र लारम्भ-विज्ञमनोद्धत-भुजैरङ्गोयमाना जनैः । गानन्दोरपुलकं

13. विमानमगृह्दैविवित्तम्याम्यरे श्रापा-पृथित-मूर्द्धिविषयतेः कीर्तिः समावग्रदेते ॥ 13 साम्यस्य-परितोप-लेशतो योज्ञितानि राव्यैः सम्द्रापं । पर्य विद्विश्वकृत-प्रतानि प्राप्त्रविष्ठित निध-

निवद्गित द्वितरहृत्ति(!)यानि श्र वितानि तानि व दुरप्रयानि ।
प्रतिमन्द्रमन्द्रमतिगद्धशासु निवमन्ति मन्ति विहि-पन्द्रशसु ॥ 15
गन्ततेन सतेन तेत्रमा दुरनैयस नयम्य विद्रि-

सिद्धि न कस्यचिदगाद्यनल्प-कल्पै-स्तेनास कीर्त्तनम-

16. कारि जनाईनस्य ॥ 17

वैलासाचल-श्वत-सम्भ्रममधःकुर्व्वत् प्रोरूढोदय-प्रालेय-द्युति-कुन्द-सुन्दर-यशः-पुज्ञोपमेयाकृति । यतोत्तुज्ञ-शिखाम-सज्ञत-शर्चन्द्रांशु-शुभ्र-थिभि-मर्मुधन्नूतन-मज्ञरीरिव पता-

काभिन्नेभो राजते ॥ 18
 वाजिवैद्य-सहदेव-निरुक्तिः तत्प्रशस्तिरियमस्तु नितान्तं
 प्रेम-सौहद-सुद्धैकधरिती सज्जनस्य हृदये रमग्गीव ॥ 19
 श्रीमतोऽधिपसोमस्यात्मजेनाज्जितं यशः ।
 तत्-

18. कीर्ण-कम्मीण श्रीमत्सहसीमेन शिल्पिना ॥ 20 समस्त-भूमण्डलराज्यभारमाविश्रति श्रीनयपालदेवे ।
विलिख्यमाने दशपध-संख्यसम्बत्सरे सिद्धिमगाच कीर्त्तिः ॥ 21

### Translation

Verse 1.—May Visnu bestow on you the blessings of his two wives—Laksmi and Sarasvati,—Visnu, having the lusture of his frame, resembling that of a bed of full-blown lotus and weating a yellow robe with pleasing brilliance as beautiful as that of gold and thus looking like a row of cloud, shining with flashes of lightning.

Verse 2.—The prosperous city of Gaya is known in this world as the open door to Salvation,—Gaya, which is

inhabited, as if, by Brahman himself after the creation of Brahmins, glad to receive all objects of desire, and which is decorated by lofty palaces as white as autumnal clouds.

Verse 3.—Conversations there were determined with great difficulty, as they got mixed up with loudly pronounced sounds, emanating in course of studies from the lips of Brahmins, studying the Vedas and piety lived, concealing itself, as if, through great fear from Iron Age under the cover of darkness caused by columns of ceaseless sacrificial smoke.

Verse 4-5.—There in the noble family of great Brahmins as pure as clusters of Kunda flowers, opened by rays of autumnal moon, as beautiful as snow,—family, which was chosen, as it were, by Mahāsarasvatī to be her peaceful abode due to (presence in this family of) highly coverable qualities and polity and was blessed by association with good deeds of nobles was born a blessed Brahmin Paritosa by name and resembling in all respects Mahādeva. Like Siva of unknown birth, having moon for his crest-ornament and adorned on all sīdes by huge quantity of ashes, he was unrivalled, foremost of the Brahmins and endowed with immense riches of all kinds.

Verse 6.—His reputation, — uncommon,—extending upto the ends of the quarters,—based on qualities, associated with the group of three—religion, riches and objects

of enjoyment and resembling the rays of autumnal moon pervaded the entire creation.

Verse 7.—After him a son named Sudraka, who was like Viṣṇu (in all respects) was born to him. As Viṣṇu had no carrier other than Garuḍa, the foremost of birds, so he also had no duty other than that of pleasing Brahmins and Suitors; as Viṣṇu was united with Lakṣmī, so he, too, was endowed with fabulous riches.

Verse 8.—On all sides the three worlds were covered by his fame, having the pleasing lustre of nectar of autumnal moon, spreading far and Kunda flowers, and it seemed, as if, they were filled in with camphor, besmeared with sandal dusts and flooded by high waves of agitated milk-ocean.

Verse 9.—The qualities detailed below reside separately in separate persons,—truthfulness in Yudhisthira,—fixity in mountain,—depth in ocean,—intellect endowed with a number of astonishing qualities in Vrhaspati and splendour in fire. But Sūdraka produced a son named Visvāditya, possessed of each of these qualities through his burning desire to conquer all.

Verse 10.—Like the moon, full in sixteen digits, putting an end to the affliction of men, he being well-versed in all the fine arts annihilated the sufferings of all beings; like the Sun high up in the sky and sending terrific heat, he being prosperous became endowed with blazing personality. To the suitors he was, as if, the wish-fulfilling tree, attended with beauty, springing from gift of objects coveted by each.

Verse 11.—His grove of enemies was, as if, destroyed by the astonishing play of valour of quarter horses, whipped by lash in the shape of violent prowess of his two arms, and he was, as if, reddened by Sun in the shape of blazing personality. Just as the ocean remains calm though obstructed by a dyke, so he, too, did not give up his patience in times of danger, and though lord of immeasurable riches, he was not proud like ordinary men.

Verse 12—Generally, men, addicted to bad things become weak due to observance of unseemly conduct through influence of riches like wine and being fallen become the object of ridicule. (On the other hand), his wealth, leading to prosperity of proper codes became his ornament in the strictest sense of the term and at the same time pleased greatly his subjects.

Verse 13.—His fame- as sung by men, residing in that part of earth, which was nourished by his genuine affection, —men, who, tossed their arms in their attempt to dance—was heard by Gods, with their bowed-down heads, turned round out of reverence as they gladly stopped their chariots frequently in the sky.

Verse 14.—His graceful glances, cast through malice or pleasure (as the case may be) brought destruction for enemies and wealth for favourities. Verse 15.—The loud roars of his yelling tuskers, as well as their echoes, moving gently and residing in deepest caves were differentiated with great difficulty.

Verse 16.—Through the all-embracing great influence of his abstruse polity his host of enemies became agitated and their journey from inaccessible to more inaccessible places became full of dangers.

Verse 17.—In this world were born a number of rulers of earth, having for its loose moving girdle the seven seas; the temple of Viṣṇu, whose construction could not be finished by any king year after year was completed by Viśvāditya.

Verse 18.—The completed temple, defeating the beauty of peaks of mount Kailasa has a structure comparable to mass of fame, white as Kunda flowers and endowed with the lustre of snow; the sky is decorated by its flags, whose brilliance is as white as the rays of autumnal moon, which is implanted on its high tower and which seem, as if, to shed new twigs.

Verse 19.—May this eulogy of Viśvāditya, composed by Sahadeva, a veterinary physician reside for ever in the hearts of good men like a lady,—the sole source of happiness springing from love and friendship.

Verse 20.—Great reputation has been earned in this work of inscribing by the prosperous artist Sattasoma, son of Adhipasoma.

Verse 21.—This temple was completed in the fifteenth year of the reign of Sri Nayapaladeva,—ruler of a vast kingdom, comprising the entire earth.

# No.—21. Garuḍa-Pillar Inscription of the time of Nārāyāṇapāla.

Place: Dinajpur, East Bengal.

Ref: Asiatic Researches Vol. I. pp. 133-144. J.A.S.B. 1874. Epigraphia Indica, Vol. II. pp. 160-167. Gauda-lekhamālā, page 70.

Language : Sanskrit.

Script: Old Bengali.

Metre: Verses 1, 3, 8, 12, 16, 18, 25, 26—Anustubh; Verses 2, 4, 7, 13, 22, 23—Vasantatilaka; Verses, 5, 9, 15, 20, 27—Sārdūlaviktīdita; Verses 6, 11, —Sragdharā; Verses 10, 17, 19, 24, 28—Āryā; Verse 14—Mālinī; Verse 21—Upajāti.

Account: The stone-pillar, containing the inscription was discovered by Sir Charles Wilkins in a forest within the district of Dinajpur in 1780. As the pillar has been carved into the shape of Garuda, the inscription is known as Garuda-pillar Inscription. The sense of the passages, as translated into English by Sir Wilkins appeared in the pages of Asiatic Researches Vol. I in 1788 A.D. The reading of the eulogy as deciphered by Pandit Harachandra Chakravarti was published for the first time in J.A.S.B.

(1874), along with its English rendering by Sri Pratapchandra Ghosh.: Its reading, as deciphered by Prof. Keilhorn and universally accepted as the correct one appeared in the pages of Epigraphia Indica, Vol. II. The eulogy is is comprised of twenty-eight verses inscribed in twentyeight lines.

Taken from Gaudalekhamālā.

#### Text

## Garuda-Pillar Inscription of the time of Narayanapala.

सद्यः ।

मसो यथा ॥ 3

- 1. (विष्णु ?): शागिड ल्यवंशेऽभूद्वीरदेव खदन्वये।
  पाद्याली नाम तद्गीते गर्गस्तस्मादजायत ॥ 1
  शकः पुरोदिशि पतिर्न दिगन्तरेषु
  तत्रापि देखपितिभिर्जित एव
- धर्माः कृतस्तद्धिपस्त्विखलासु दिखु स्वामी मयेति विजहास बृहस्पतिं यः ॥ २ पत्नीच्छानाम तस्यासीदिच्छेवान्त-विवक्तिनी । निसर्ग-निम्मेल-स्निग्धा कान्तिश्रन्द्र-

2.

- त्रिया-चतुष्टय-मुखाम्बुहहात्तलक्मा नैसर्गिकोत्तमपदा धरितिल्लोकः । स्नुखयोः कमलयोनिरिव द्विजेशः ... श्रीदर्भपाणिरिति नाम निजन्दधा
- 4. नः ॥ 4

  श्रारेवा-जनकान्मतङ्गज-मद-स्तिम्यच्छिला-संहतेरागौरी-पितुरीश्वरेन्दु-किरगौः पुष्यत्सितिस्रो गिरैः ।

  मार्त्तपडास्तमयोदयादण-जलादावारि-रा-

- राष्ट्रयात् नीत्या यस्य भुवं चकार करदां श्रीदेवपालो नृपः ॥ 5 माद्यत्राना-गजेन्द्र-स्रवदनवरतोहाम-दान-प्रवाहो-नमृष्ट-स्रोणी-विसर्पि-प्रवल-
- 6. घनरजः-सम्बृताशावकाशं । दिक्चकायात-भूभृत्-परिकर-विसरद्वाहिनी-दुर्विलोक-स्तस्थौ श्रीदेवपालो भूपतिरवसरापेत्तया द्वारि

यस्य ॥ ६

- 7. दत्वाप्यनत्पमुद्धप-च्छवि-पीठमप्रे यस्यासनं नरपतिः सुरराजकत्पः । नाना-गरेन्द्र-मुकुटाङ्कित-पादपांसुः सिंहासनं सच-
- 8. कितः खयगाससाद ॥ 7
  तस्य श्रीशवर्करादेव्यामतेः सोम इव द्विजः ।

  श्रमूत् सोमेश्वरः श्रीमान् परमेश्वर-वज्ञभः ॥ 8
  न भ्रान्तं विकटं
- 9. धनज्ञय-तुलामारुह्य विकासता वितान्यर्थिषु वर्षता स्तुति-गिरो नोद्गव्वमांकर्णिताः। नैवोक्ताः सधुरं वहु प्रणयिनः सम्वल्गिताध थि-
- गा येनैवं खगुणैज्जिगद्विसदशैधके सतां विस्मयः ॥ १ शिव इव करं शिवाया हिरिव लच्च्या गृहाश्रम-प्रेप्सः । श्रावुह्माया विधि-
- वत् रह्नादेव्याः स जमाह ॥ 10
   श्रासमाजिद्य-राजद्वहल-शिखिशिखा-चुम्बि-दिक्चकवालो
   दुर्वार-स्कारशिकः खरस-परिणताशेप-विद्या-

१२. प्रतिष्ठः ।

ताभ्यां जन्म प्रपेदे तिदशजनमनो-नन्दनः स्विकयाभिः श्रीमान् केदारिमश्री गुह इव विकसज्जातरूप-प्रभावः ॥ 11

- 13. सकृद्रश्न-सम्पीतान् चतुर्विद्या-पयोनिधीन्।
  जहासागस्य-सम्पतिमुद्गिरत् बाल एव यः॥ 12
  उत्कीलितोत्कलकुलं हत-हूणगर्वे
  खर्विक-
- 14. त-द्रविड-गुर्ज्य-नाथ-दर्ग । भूपीठमिन्ध-रशनाभरणम्बुभोज गौडेश्वरश्चिरमुपास्य धियं यदीयाम् ॥ 13 स्वयमपहृतवित्तानिर्थनो यो-
- मने द्विपदि सुहृदि चासीतिर्विवेशो यदातमा । भव-जलिध-निपाते यस्य भीध लपा च परिमृदित्त-क्शा(पा)यो यः परे धाम्ति रे-मे॥ 14 यस्ये-
- ग्रि. ज्यास बृहस्पति-प्रतिकृतेः श्रीश्रूरपाली नृपः साद्वादिन्द्र इव च्वाप्रियवलो गत्वेव भूयः स्वयं । नानाम्भोनिधि-मेखलस्य जगतः
- कल्याण-संशी(-शंसी १) चिरं
   श्रद्धाम्भः-प्लुत-मानसो नत-शिरा जम्राह पूतम्पयः ॥ 15
   देवम्राम-भवा तस्य पत्नी वन्वाभिधाऽभवत् ।
   श्रतुल्या चलया ल-
- 18. दम्या सत्या चाप्यनपत्यया ॥ 16 सा देवकीव तस्मात् यशोदया स्वीकृतं पतिं लच्म्या गोपाल-त्रियकारकमसूत पुरुपोत्तमं तनयं ॥ 17

- 19. जमदमि-कुलोत्पन्नः सम्पन्नदात-चिन्तनः । यः श्रीगुरविभाष्यो रामो राम इवापरः ॥ 18 कुरालो गुणवान् विवेक् विजिगीपुर्यन्तृप-
- 20, श्रीनारायणपातः प्रशस्तिरपरास्तु का तस्य ॥ 19
  वाचाम्बैभवमागमेष्वधिगमं नीतेः परां निष्ठतां
  वेदार्थानुगमादसी-
- 21. ममहसो वंशस्य सम्विन्धतां।
  श्रासिकं गुणकीर्तनेषु महतां निष्णाततां ज्योतियो
  यस्यानल्पमतेरमेययशसो धर्म्भवतारोऽवदत्॥ 20
- 22. यस्मिन् मियः श्रीमृति वागधीशे विहाय वैराणि निसर्गजानि । उमे स्थिते सख्यमिवादि(धि) गन्त्र्या-वेकत लद्दमीश्च सरखती च ॥ 21 शास्त्रानुशील-
- 23. न-गभीरगुरावेचोभि-व्विद्वत्-सभासु परवादि-मदावलेपः। उद्वासितः सपदि येन युधि द्विपाध -निस्सीम-बिकम-धनेन भटाधिमानः॥ 22
- 24. आविन्वेभ्व सहसैव फलं न गस्य यस्ताहरां न्यधित क्यांमुखन किञ्चित्। यत् प्राप्य दानपतिमधिजनोन्यमेति तत् केलिदानमपि यस्य न जातु
- 25. (किधित् !) ॥ 23 ं श्रतिलोमहर्षेणेषु कलियुग-बाल्मीकि जन्म-पिशुनेषु ।

धम्मॅतिहासपर्व्यस पुरायातमा यः श्रुतीव्वर्यश्रणोत् ॥ 24 त्रा(श्रा)सिन्धु-प्रसत्ता यस खर्धुनी

- 26. (सहशी वि ?) धा ।
  वाणी प्रसन्न-गम्भीरा धिनोति च पुनाति च ॥ 25
  पिनृत्वं खयमास्थाय पुलत्वमगमत् खर्य ।
  वहो ति पुरुपान् यस वंशे यद्य प्रपेदिरे ॥ 26
  शोभो-
- 27. (त्कर्ष इव ?) खकीय-बपुपो लोकेल्रण-प्राहिणि स्वाभिप्राय इवातुलोन्नतिमति स्वप्रेमबन्ध-स्थिरे । स्पष्ट' शल्य इवापिते कलि-हृदि स्तम्भेत ते-
- 28. (नोन्नते ?)
  (विद्वेष्टा ?) फिएनां हरेः त्रियसप्तस्ताच्येंऽयमारोपितः ॥ 27
  भ्रान्त्वा दिगन्तमिखलं गत्वा पातालमूलमप्यस्मात् ।
  यश इह तस्योत्तस्थी हताहि गहडच्छलादमलम् ॥ 28
  स्तथारविष्णुभद्रण प्रशस्ति चृिएतं ॥

### Translation .

Verse 1—In the lineage of Sandilyas was born (Viṣṇu) in his family Viradeva,—in his line Pancala,—and from him Garga.

Verse 2—Indra is the lord of the Eastern quarters only and not of others; there also he has been recently vanquished by demon-chiefs; by me, (on the other hand), Dharma(pāla), the ruler of east has been made lord of all the quarters,—thinking this, Garga laughed (as if) at Vrhaspati.

Verse 3—Like desire, remaining in secrit corners of mind, he had a spouse Icchä, by name; being pure and soft, by nature, she resembled the consort of moon—lusture, clear and soothing in itself.

Verse 4—They had a son, resembling Brahman,—the foremost of the twice-born ones—Darbhapāni, by name. He had for his emblem a lotus-face, from which emanated the four Vedas, and by his inherited superior post he protected the three worlds.

Verse 5—Through his policy the monarch Devapala brought under his subjugation a vast tract of land, extending from the source of river Reva, (the Vindhyas), with its slabs of stones, moistened with ichor of elephants to the progenitor of Gauri, (the mount Himalayas), with whiteness enhanced by rays of moon, belonging to Lord Siva,—tract, lying between the two oceans, having waters reddened at sun-set and sun-rise.

Verse 6—At his gates stood, waiting for his convenience, and covering the spaces of quarters with columns of thick dust, rising from ground, rendered wet by constant torrential flow of ichor, trickling from the rutting lords of elephants, the sovereign Devapala, noticed with great difficulty, being sorrounded by moving troops of hosts of kings, come from distant lands.

Verse 7—The king, comparable to the lord of the Gods and having the dusts of his feet kissed by crowns of multi-

tudes of rulers of earth first offered a costly seat of state, having the lusture of moon to him and then himself sat frighfully on the throne.

Verse 8—Like Siva's favourite moon, springing from Atri, he had a prosperous son, born of Satkkarā devī,—Someśvara, by name, loved by the paramount monarch.

Verse 9—Attaining the similarity of Atjuna, he, while showing his valour did not err greatly,—while showering riches on the suppliants, did not listen with vanity to words of praise and while dealing with favourities did not utter a number of sweet words, but pleased them with riches. Thus by qualities, uncommon to worldly men, he did astonish the great.

Verse 10—Like Siva, accepting the hand of Sivani and Hari of Laksmi, he, desirous of entering into the life of a house-holder accepted duly in marriage the hand of Ralladevi,—a lady, worthy of him.

Verse 11—From them was born prosperous Kedāramiśra, shining in great personality and pleasing with his works the minds of Gods and men alike and thus resembling Kārtikeya, possessing a lusture resembling that of gold. His thick flames of fire, shining straight kissed the horizons and power of arms proved undomitable, while the entire group of learnings, being revealed out of attachment for him gave him reputation. (The plumage of Kārtikeya's

pecock touches the horizons,—his weapon Sakti possesses immense strength and the six affectionate matrikas nourishes him).

Verse 12—When a mere boy, he drank, at the very sight, the entire ocean in the shape of the four Vedas and ejecting it again laughed at the greatness of Agastya.

Verse 13—Relying on his intelligence, the lord of Gauda did extirpate the rulers of Utkala, humble the pride of the Hūṇas and humiliate the arrogance of the Dravidas and Gurjaras, and enjoyed for long the tract of land ornamented by girdle in the shape of ocean.

Verse 14—He considered the needy as men whose wealth had been stolen by his own self, and his mind did not discriminate between foes and friends. He was afraid of a slip into the sea of worldly pleasures and felt ashamed on this account. Endowed with a mind having its bad elements washed away by supreme knowledge he took delight in contemplation of the highest state,

Verse 15—The monarch Sūrapāla, extirpating the entire group of antagonists and (thus) resembling Indra,— a well-wisher of the denizens of earth, girdled by a number of seas accended, in person, the sacrifices, on many occassions, of Kedāramiśra, comparable to Vrhaspati and with a mind, flooded by waters of reverence accepted on his bent head the pure sacrificial waters.

Verse 16-He had a spouse, born in Devagrama, Babba

by name. She could neither be compared to fickle Laksmī, nor to issuless Satī.

Verse 17—Like Devakī, producing Viṣnu, doing good to the cows, husband of Lakṣmī and accepted by Yaśodā (as his own son), she, through him, gave birth to a son, the best of men and well-wisher of the king,—a son, mentioned by singers of fame as really fortunate one.

Verse 18—That beautiful son Guravamiśra, by name,
—an astrologer and astronomer was, as if, a second
Paraśurāma, born in the family of Jamadagni, and absorbed
in the thought of destruction of rich Ksatriyas.

Verse 19—The merited discriminating king Nārāyaṇapāla, desirous of conquering enemies held him in great esteem; there is no use singing more hallelujahs to him.

Verse 20—The treasures of speech, scholarship in the Vedas, supreme devotion to statecraft, relation with a family shining in splendour due to proficiency in Vedle precepts, love for speaking highly of the great and profound knowledge of astrology,—all these of Guravamiśra, a highly intelligent and famous personality were teletted to (frequently) by the monarch.

Verse 21—Both the Godesses of fortune and speech giving up their natural hostility resided, as if, to contract friendship between each, other, simultaneously, in him,—a millionaire and a scholar.

Verse 22-With arguments rich in merits due to his

-constant application to different sciences, he humbled the overweening conceit of his adversaries in learned assemblie in a trice, and with riches of endless valour rooted out the warrior-sense of the enemies in battle-fields.

Verse 23—He did not deliver such speeches, pleasing to the ears, whose fruits did not appear then and there not did he grant such sham gift, securing which the suppliants stood in need of approaching fresh givers.

Verse 24—That pure-souled one explained the teaching: of the Vedas in highly astonishing religious and historica works, indicative of the re-birth of Valmiki in Iron Age.

Verse 25—His speech, charming and full of import, simultaneously, caused delight and sanctified like the river of Heaven, flowing in triple course and extending upto the ocean.

Verse 26—"In this line Brahman, himself, became father and son",—thinking this men approached him and his fore-fathers for shelter.

Verse 27—This figure of Garuda, a sworn enemy of the serpents and dear friend of Hari has been carved out, as instructed by, him (lit. placed by him) on this lofty pillar, as pleasing to the eyes as the supreme beauty of his own frame,—as extremely high as his mental inclination and as firmly fixed as his own flow of affection,—the pillar, which is, as if, a dart, thrust on the heart of Iron Age.

Verse 28—Travelling in all the directions and going upto the root of the nether regions, the clear fame of Guravamiśra appeared here under the guise of Garuda,—a slayer of serpents.

Eulogy inscribed by Sutradhara Visnubhadra.

#### Notes

Verse 2—Dharma—King Dharmapala, son of Gopala. He inherited the throne of Gauda and with the help of his minister Garga succeeded in bringing under his subjugation Magadha and other territories.

Verse 5—The statecraft of Darbhapāṇi, combined with the force of Jayapāla was responsible for expansion of Pāla Empire during the regime of Devapāla. (Vide: Bhāgalpur Copperplate Inscription of Nārāyaṇapāla).

Verse 6—The residence of minister Darbhapāṇi was situated close to the palace of Devapāla. The place of find of the Garuḍa-Pillar must have been a portion of the residence of the minister and from this it can be inferred that the palace was situated near it.

Verse 7—Udupa—moon (cf. apasyatvadanam tasya tasmivantami-vodupam.—Mahābhārata).

Verse 10-Ralladevi-Reading deciphered as 'Rannadevi by Willkins and Taraladevi' by Sri Haracandra . Chakravarti. Verse 12—Caturvidyā-payonidhīn—The term 'Vidyā' of this verse refers to the Vedas. Kedāramiśra was master of Vedic literature.

Verse 13-Gaudeswar-The king referred to in the verse is Devapāla. His regime was at least for 33 years.

Verse 14-Kaṣāya-attachment, malice and such other vices.

Verse 15—Sūrapāla—"As to Sūrapāla, I readily adopt Hoernle's suggestion that he is identical with the Vigrahapala of the Bhagalpur Copper-plate, the immediate predecessor of Nārāyaṇapāla"—Prof. Keilhorn. (Quoted from Gaudalekhamālā).

Verse 16—Devagrāma—According to Mm. Pt. Haraprasad Sastri Devagrāma is situated in the distinct of Nadia.

Verse 19—Guravamisra—He was entrusted with the duty of announcing the proclamation of king Nārāyaṇapāla, issued from the victory-camp of Monghyr. (Vide Bhāgalpur Copperplate Grant).

Verse 22—The Brahmin-minister Guravamisra was a great scholar and at the same time, a brave fighter.

Verse 24—Guravamiśra wrote a number of religious and historical works and these acquired for him the appellation 'Kaliyuga-Valmiki of Iron Age).

Verse 28-Hrtahi-Those wicked persons, who are intolerant of other's fame are fancied as serpents, The

Gaduda pillar, established by Guravamiśra is expected to put an end to lease criticisms, hurled against Guravabhatta by villifiers.

# No-22. Bhagalpur Copper-plate Inscription of Nārāyaṇapāladeva.

Place: Bhagalpur, Bihar.

Ref.: Indo-Aryans. Journal of Asiatic Society, Bengal, Vol. XV, p 304. Indian Antiquary, p. 56.

Language: Sanskrit.

Script: Old Bengali.

Metre: Verse 1—Sragdhara; Verses 2, 4, 6, 10—Sārdūlavikrīrita; Verse 3—Indravajrā, Verses 5, 9, 14—Vasantatilaka; Verses 7, 12, 15—Aryā; Verses 8, 11, 13, 17—Anuṣṭubh; Verse 16—Mandākrāntā.

Account: As the copper-plate was recovered at Bhagalpur, the inscription has been known as Bhagalpur Copper-plate Inscription. Its first reading, as deciphered by Dr. Rajendralal Mitra was published in Indo-Aryans and J.A.S.B. Subsequently a facsimile of the writings was taken by Dr. Hultzsch and its reading, as deciphered by him appeared in the pages of Indian Antiquary. According to Sri Akshaya Kumar Maitreya, Dr. Hultzsch's reading is the correct one.

(Taken from Gaudalekhamālā).

### Bhagalpur Copper-plate Inscription of Narayanapaladeva Text

अँ खिल्त
 मैतीं कारूएयरल-प्रमुदितहद्यः

 भ्रेयसी सन्द्धानः सम्यक्-सम्बोधिविद्या सिद्म-

3. लजल-त्ताशिताशानपङ्गः। जित्वा यः काम-

- 4. कारि-प्रभवमिभवं शाश्वती प्राप शान्तिं स श्रोमान् लोकनाथो जय-
- 5. ति दशवलोऽन्यश्च गोपालदेवः ॥ 1 लक्ष्मीजन्मिकेतनं समकरो वोढुं स्तमः क्मा-भरं पद्मच्छेदभयादु-
- पश्चितवताभेकाश्रयो भूमृतां । मर्थादा-परिपालनैकनिरतः शौर्यालयोऽसादभू-इश्याम्भोधि-विलास-
- तुनः
  हासि-महिंगा श्रीधम्मेपाली तृपः ॥ २
  जित्वेन्द्रराज-प्रमृतीनरातीनुपार्जिता येन महोदय-श्रीः ।
  दत्तां पुनः
- सा विलिनार्थियते
   चकायुघायानित-वागनाय ॥ 3
   रामस्येव गृहीत-सत्यतपसस्तस्यानुह्मो गुणैः सौमित्रेष्दपा-
- 9. दि तुल्य-महिमा वाक्पालनामानुजः । यः श्रीमान्तय-विकमैक-वसितर्ज्ञातुः स्थितः शासने शून्याः शल्र-पताकिनी-

10. भिरकरोदेकातपत्ना दिशः॥ 4

तसादुपेन्द्रचरितैर्ज्जगतीं पुनानः पुत्रो वभूव विजयी जयपालनामा । धर्मद्भि-

- 11. यां गमयिता युधि देवपाली यः पून्तेजे भुवनराज्य-सुखान्यनैपीत् ॥ 5 यस्मिन् श्रातुर्निदेशाद्दलवित परितः प्रस्थिते
- 12. जेतुमाशाः सीदमाम्नेव दूरामिजपुरमजहादुकलानामधीशः । श्रासाश्चके चिराय प्रणयि-परितृतो विश्रदु-
- राजा प्राग्ज्योतिपाणामुपशमित-समित्-संकथां यस नाहां ॥ 6
  श्रीमान् विप्रह्पालस्तत्स्तुरजातशबुरि-
- 14. व जातः।
  शतु-विनता-प्रसाधन-विलोपि-विमलासि-जलघारः॥ 7
  रिपवो येन गुर्व्वाणां विपदामास्पदीकृताः।
  प्रसायु-
- 15. य-दोर्घाणां सहदः सम्पदामिष ॥ 8 लज्जेति तस्य जलधेरिव जहु-कन्या पत्नी यभूव कृत-हैहय-वंशभूषा । यस्याः शुची-
- 16. नि चरितानि पितुध वंशे पत्युच पावन-विधिः परमो घभूव ॥ 9 दिष्पालैः चितिपालनाय दघतं देहे विभक्ताः

17.

श्रीनारायग्रपालदेवमस्जत्तस्यां स पुण्योत्तरं । यः चौणीपतिभिः शिरोमणिश्चा-श्विष्टाद्वि,-पीठोपतं न्यायोपा-

- 18. तमलघकार चरितैः स्वैरेव धर्म्मासनं ॥ 10 चेतः पुराण-लेख्यानि चतुर्व्वर्ग-निधीनि च । आरिष्सन्ते यतस्त्यानि चरितानि महीमृतः ॥ 11
- 19. खीकृत-सुजन-मनोभिः सत्यापित-सातवाहन-सृक्षैः । त्यागेन यो व्यथत्त श्रद्धेयामद्गराज-कथां ॥ 12 भयादरातिभिर्यस्य रण-
- 20. मूर्डन विस्फुरन्।
  श्रिसिरिन्दीवर-स्यामी दृहरी पीत-लोहितः॥ 13
  यः प्रज्ञया च धनुपा च जगद्विनीय
  नित्यं न्यवीविशद-
- 21. नाकुलमारम-धर्मे । यस्यार्थिनो सविधमेत्य भृशं कृतार्थी नैवार्थितां प्रति पुनर्व्विद्धुर्मनीयां ॥ 14 श्रीपतिरकृष्ण-कर्मा विद्या-
- 22. धरनायको महाभोगो । ध्यनत-सदशोऽपि धाम्रा यधितनतसमधरिनैः ॥ 15 व्याप्ते यस्य तिजगति शरचन्द्र-गोरैर्यशो-
- भन्ये शोभान खलु विभरामास स्ट्राहहासः । सिद्धक्रीशामपि शिरसिजेष्वपिताः केतकीनां प्रापीडाः सुन्दिरमः

24.

तपो ममास्तु राज्यं ते द्वाभ्यामुक्तमिदं द्वयोः।
यस्मिन् विप्रहपालेन सगरेण भगीरथे।। 17
स खलु भा-

- 25. गीरथपथ-प्रवर्त्तमान-नानाविध-नीवाट-सम्पादित-सेतुवन्ध-निहित-शैलशिलरश्रेणी-विश्रमात , निर्दातशय-धनधनाधन-धटा-श्यामायमान-वासरलद्दमी-समारच्ध-सन्तत-जलदसमयसन्देहात् , उदीचीनानेकनरपति-प्रामृतीकृताप्रमेयहयवाहिनी-खर-
- 27. खुरोत्खात-धूलोधूसरित-दिगन्तरालात्, परमेश्वर-सेवा-समायाता-शेप-जम्बूद्वोप-भूपालानन्त-पादात-भर-नमदवनेः। श्रीमु-
- 28. द्गीगरि-समावासित-श्रीमच्चयस्कन्धावारात्, परमसौगतो महा-राजाधिराज-श्रीवित्रहपालदेव-पादानुध्यातः परमेश्वरः पर-
- 29. मभद्दारको महाराजाधिराजः श्रीमनारायणपालदेवः कुशली। तीरभुक्ती। कत्तवैपयिक-खसम्बद्धाविच्छित्र-तलो-
  - 30. पेत-मकुतिका-प्रामे । समुपगताशेप-राजपुरुपान् । राज-
- 31. राजनक। राजपुत्र। राजामात्य। महासान्धिविप्रहिक। महात्तपटलिक। म-
- 32. हासामन्त । महासेनापति । महाप्रतीहार । महाकार्ताकृतिक । महा-
- 33. दौः-साध-साधनिक। महादएडनायक। महाकुमारामात्य। राजस्थानोयोपरिक। दाशापराधिक। चौरोद्धरिएक।
- 34. दारिडक। दाराडपाशिक। शौरिकक। गौरिमक। खेलप। प्रान्तपाल। कोष्टपाल। खराडरस्न। तदायुक्तक। विनियुक्तक। हस्त्य-
- 35. श्रोष्ट्र-नोवल-व्यापृतक। किशोर। वडवा। गोमहिपा-जाविकाध्यत्त। दुतप्रेपिएक। गमागिमक। श्रभित्व(र)माण। विषयपति।

- 36. शामपति। तरिक। गौडा मालव। खग। हूण कुलिक। कर्णाट। ला(ट)। चाट। भट। सेवकादीन्। अन्यांश्रा कीर्त्ततान्।
- 37. राजपादोपजीविनः प्रतिवासिनो ब्राह्मणोत्तरान् । महत्तमोत्तम-पुरोगमेदान्ध(न्ध)चएडाल-पर्यन्तात्। यथाई मानयति।
- 38. बोधयति । समादिशति च । मनमस्तु भवतां । कलशपोते ! महाराजाधिराज-श्रीनारायणपालदेवेन खयं-कारित-सहसा-
- 39. यतनस्य। तत्र प्रतिष्ठापितस्य भगवतः शिवभद्दार्कस्य पाशुपत श्राचार्यपरिषदश्च। यथाई पूजा-विल-चर्-सत्त-नय-क-
- 40. म्मीदार्थं। शयनासन-ग्लान-प्रत्यय-भेपज्य-परिष्कारादार्थं। श्रन्येपा-मपि खाभिमतानां। खपरिकल्पित-विभागेन। श्रनवद्य-भो-
- 41. गार्थे । यथोपरिलिखित-मकुतिकामामः । स्वसीमा-तृणयूति-गोचर-पर्व्यन्तः। सतलः। सोद्शः। साम्रमध्यः। सजल-
- 42. स्थलः। सगर्तीपरः। सोपरिकरः। सदशापचारः। सचौरो-दरणः। परिहत-सर्विपोडः। अचाड-भट-प्रवेशः। अकिथि-
- 43. त्-प्रप्राह्यः। समस्त-भाग-भोग-करहिरएयादि-प्रसाय-समेतः। भूमिच्छिद्रन्यायेनाचन्द्रार्क-चिति-समकालं यावत् माता-पि-
- 44. होरात्मनश्च पुराययशोऽभिवृद्धये। भगवन्तं शिवभक्षार्कसृद्दिय शासनीकृत्य प्रदत्तः। ततो भवद्भिः सञ्बरेवानु-
- 45. मन्तर्थं भाविभिर्पि भूपतिभिभूमेर्द्दीनफल-गौरवादपहर्णे च महानर्कपात-भयाद्यानिष्मनुमौद्य पालनीयं प्र-
- 46. तिवासिभिः चेत्रकरेश्राज्ञा-श्रवण-विधेयीभूय यथाकालं समुचित-भाग-भोग-कर-हिरएयादि-सर्वप्रत्यायोपनयः का-
- 47. रथ इति । सम्वत् १७ वेशास्त्रदिने ६ (॥) तथा च धर्मानुशह्-सिनः श्लोकाः ।

- 48. वहुभिर्व्यप्रधा दत्ता राजभिः सगरादिभिः [1]

  यस यस यदा भूमिस्तस तस तदा फलं ॥

  पष्टिं वर्षसहस्राणि खग्गें मोदति भूमिदः ।

  श्राद्येमा चानुमन्ता च तान्येव न-
- 49. रके वसेत्॥ स्वदत्ताम्परदत्ताम्वा यो हरेत वसुन्धरां। स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते॥ सर्वानेतान् भाविनः
- 50. वार्थिवेन्द्रान् भूयोभूयः प्रार्थयत्येष रामः । सामान्योऽयन्धम्म-सेतुन् पाणां काले काले पालनीयः कमेण ॥ इति कन्
- 51. मल दलाम्यु-विन्दुलोलां श्रियमनुचिन्त्य मनुष्य-जोवितश्च । सकलिमदमुदाहतत्र्व युद्धा न हि पुरुषैः परकीर्त्तयो विलो-
- 52. प्याः ॥ वेदान्तरप्यमुगमतमं वेदिता ब्रह्मत(ता)र्थं यः सर्वामु श्रुतिषु परमः सार्द्धमङ्गर्भोती । यो यज्ञानां समुद्ति-महाद-
- 53. क्रिणानां प्रयोता
  भट्टः श्रीमानिह स गुरवो दूतकः पुणयकीर्तिः ॥ 18
  श्रीमता मट्खदासेन शू(शु)भदासस्य शू (सू) जुना ।
  इदं सा(शा)-
- 54. स(स)नमुतकी ए सत्-समतट-जनमना ॥19

#### Translation

Verse 1—May the prosperous Lord Buddha, as well as the ruler of the earth Gopala be victorious,—Buddha, carrying with a heart gladdened by highest pity his darling friendliness,—removing the mire of ignorance with clear waters of the river of knowledge of supreme enlightenment and attaining permanent bliss by repelling the aggression of Māra; and Gopala, enjoying great friendly feeling (of his subjects), with a heart full of kindness, washing the dirt of ignorance of his subjects with clear waters of education, imparting true knowledge and establishing permanent peace in the kingdom by removal of anarchy (a state caused by actions of self-willed men),

Verse 2—From him (Gopāla) was born the monarch Dharmapāla, whose glory laughed at the beauty of mulk-ocean. Like ocean, a source of the goddess of fortune, he was the birth-place of royalty, like it, an abode of dolphins, he levied equitable taxes, like it, competent to bear Viṣṇu, the main prop of the earth, he was quite able to bear the butden of the world. Just as the ocean was the sole resort of mountains, flocking through fear of cleavage of wings, so Dharmapāla was the only protector of kings, approaching through fear of annihilation: as it was engaged in keeping up limits, so he did scrupulously maintain bounds, and as it was the abode of Sun's rays, so he was the residing place of prowess.

Verse 3—By that powerful monarch was conquered the host of enemies, beginning from king Indra and was acquired the royalty of Mahodaya (Kanauj); it was, again, bestowed on suitor Cakrāyudha, with body contracted through salutations. (Just as by king Bali was attained great fortune after the defeat of such enemies as Lord Indra and others and was again given to Viṣṇu, assuming the shape of a dwarf at the time of begging).

Verse 4—He had a younger brother, Vākpāla by name, endowed with similar qualities and having a glory equal to that of Laksmana, the brother of Rāma, observing the vow of truth; that Vākpāla, the resort of polity and valour carried out the commands of his elder brother and rendered the quarters, remaining under the subjugation of one king devoid of armies of his antagonists.

Verse 5—From him (Vākpāla) was born a son named Jayapāla, conqueror, who purified the world by deeds, resembling those of Viṣṇu; in wars he did vanquish the antagonists of religion and thus caused his elder brother Devapāla to enjoy the pleasures of kingdom of the world. (Viṣṇu the brother of Indra also killed the enemies of the Gods and thereby helped Indra to enjoy the pleasures of the Heavens).

Verse 6—When he along with his army proceeded on all sides to conquer the quarters on orders of his elder brother, the ruler of Utkala, feeling weariness by hearing his name only from a distance left his own capital and the king of Pragiyotisa lived happily for long, sorrounded by relations, as he did carry out on his head the commands of the monarch,—the commands, that silenced all talks of warfare.

Verse 7—He (Jayapāla) had a prosperous son, Vigrahapāla, by name, resembling Ajātaśatru, as his enemies had ceased to exist. The waters of the swordedge of this son washed away the decorations of the ladies of his adversaries.

Verse 8—He (Vigrahapāla) rendered his foes sufferers from great calamities and caused his friends to enjoy lifelong prosperity.

Verse 9—Like the ocean's consort Jānhavi, he had a spouse, named Lajjā, the ornament of the race of the Haihayas; her pure conduct became the means of purification of the families of her father and husband.

Verse 10—In her Vigrahapāla produced Sri Nārāyaṇapāladeva, rich in religious merits and bearing in his body, the fortunes deposited by lords of quarters for protection of the Earth; he (Nārāyaṇapāla) decorated by his own deeds the inherited throne, in which the slab of stone used as foot-stool was tinged by lustre, emanating from crest-jewels of the rulers of earth.

Verse 11-The kings desired to imitate his actions, fit

to be painted in the Puranas in the shape of mind and the repository of the group of four.

Verse 12—With good sayings, attracting the minds of the learned, he proved Satavahana to be a historical figure and with bounties rendered the stories relating to Karna believable ones.

Verse 13—His scimetar, though dark as a blue-lotus was noticed by his enemies, through fear, as yellow and red, while shining in fore-fronts of battles.

Verse 14—Controlling the world by his intellect and valour (bow), he performed his own duties without fail and errors; as the suitors, who approached him had their desires fulfilled, they did not think of making supplications any more.

Verse 15—Wedded to Royalty, he did never perform bad deeds,—leader of the learned, he enjoyed greatly and rivalling fire in lustre, he imitated wond erfully the deeds of Nala. (Though he was lord of Lakṣmī, yet his actions did not resemble those of Kṛṣṇa,—though he was lord of Vidyādharas, yet he was a great serpent and though he was not like Nala in splendour, yet he resembled the latter in deeds).

Verse 16—The fame, white like autumnal moon of this monarch, pervading the three worlds, the beauty of laughter of Rudra seemed to fade away and the garlands of Ketaki flowers, placed on the tresses of Siddha damsels remained, for long, objects of inference from the hummings of bees.

Verse 17—The words 'Let asceticism remain with me and kingdom with you' were addressed by two men to two persons,—by Vigrahapāla to Nārāyaṇapāla and by Sagara to Bhagīratha.

From the Victory Camp, situated in Mudgagiri,camp, in which bridge, formed with multitudes of fleet, proceeding along the channels of Bhagirathi is erroneously taken for series of mountain-peaks,-doubt as to the constant presence of rainy-season is produced by lustre of the day, darkened by extremely dense array of mighty tuskers,-spaces of quarters are rendered brown by dusts, raised by pointed hoofs, belonging to immeasurable cavalry presented by numerous kings of the North and the landlevel is lowered by weight of innumerable armies of rulers of the entire group of Jambu islands, come to wait upon His Excellency,-His Revered Highness, the Paramount Monarch, staunch Buddhist Maharajadhiraja Sri Narayanapāladeva, ever remembering the feet of Mahārājādhirāja Sri Vigrahapāladeva, being in good health, respects, informs and commands all employees connected with the village Makutika, endowed with groves and enjoying continued special prosperity, situated in the Visaya named Kaksa within Tirabhukti, -employees, such as Kings, Princes, Ministers, Minister in charge of peace and war, Head of

the Finance Department, Tributary chief, Commanderin-chief, Chief protector of palace and city, Highest Officer of Works and Buildings Department, Senior Gate-keeper, Chief Justice, minister appointed by prince, Administrator of Bhuktl representing the King, Highest Official in charge of detection of ten crimes, Collector of taxes for prevention of theft, Executive and Police officers, Excise official, Highest Officer in charge of forest and forest-revenue, Officer of Land Department, Protectors of border and fort, Employee of the Defence Department and men engaged by him, Commanders of elephant, horse and camel, soldiers and navy, Official managers of young horses, mares, cows, buffaloes. goats and sheep, Member in charge of despatch of messengers, Courier, Heads of Visaya and village, Officer In charge of ferry, Servants come from Gauda, Malava, Karnata and Lata countries and Huna and Kulika; stock and employees of the lowest strata and others not mentioned herein, as well as neighbours depending on royal favour, beginning from Brahmanas upto Meda, Andhra and Candalas, including big and petty landholders: 'May it be approved by you all: In order that worship, offerings of presents and rice, performance of sacrifice and such other nine works directed to Lord Siva, whose thousands of temples have been constructed by Nārāyanapāladeva himself may go on unobstructed in the village of Kalasapota, where also his image has been established and in order

that maintenance, convalescence, education, medical treatment and restoration to good condition of the association of preceptors devoted to Siva may be effected, as also for the just enjoyment by other favourites in accordance with division, created by his own self, the village of Makutika described above, extending upto the preserved lawn and pasture, adorned with groves and all sorts of covetable things, inclusive of mango and honey, water and land, ditch and dry region, additional taxes, fines realised from criminals and taxes, levied for prevention of thefts and having all hindrances to peace removed from it, its gates being closed to small employees of the king, free of revenue and including the profits accruing to the royal estate, such as one-sixth of the produce, presents of fruits, flowers and vegetables, taxes and gold is donated by me under royal seal to His Holiness Lord Siva according to Bhumicchidranyaya so that religious merits may accrue to my parents and to my humble self. It behoves you all to approve of this gift. The would-be-rulers should take into consideration the massive fruit accruing from gift of land and the possibility of going to hell by usurping it and thereby should approve of it and protect it. The neighbouring tillers of soil should hearing and following the proclamation make over to the donee the customary taxes, such as one-sixth of crops, presents of fruits, flowers and vegetables, rents and gold. Granted on the ninth

day of Vaisākha in the seventeenth year of Nārāyaṇāpāladeva's kingdom.

Now follows the verses embodying the orders of righteousness:

Land has been donated by a number of kings beginning from Sagara; whenever whosoever becomes the lord of earth, then the fruit (of gift) accrues to him.

The donor of land enjoys pleasures of Heaven for sixty, thousand years; on the other hand, the man who takes it back or approves of it resides in Hell for a similar number of years.

A man, who takes back land denoted by his own self or by others suffers along with his fore-fathers (in Hell) assuming the form of worms.

This Rama makes repeated requests to all would-berulers: this grant of land,—the common bridge to piety has got to be maintained in all ages.

Thus considering that fortune and human-life are as unsteady as drops of water on lotus-petals and understanding all that has been said before, men should not tarnish the reputation of others (springing from gift of land).

Verse 18—In the matter of this proclamation, the announcer was Sri Guravabhatta of pure fame,—a knower through Vedanta of the most difficult secrets of Brahman, —well-versed in all the Vedas along with Vedangas and

performer of a number of sacrifices, in which substantial sums were paid as fees.

Verse 19-This deed was inscribed by Mankhadasa, son of Subhadasa and born in Samatața, a land of plenty.

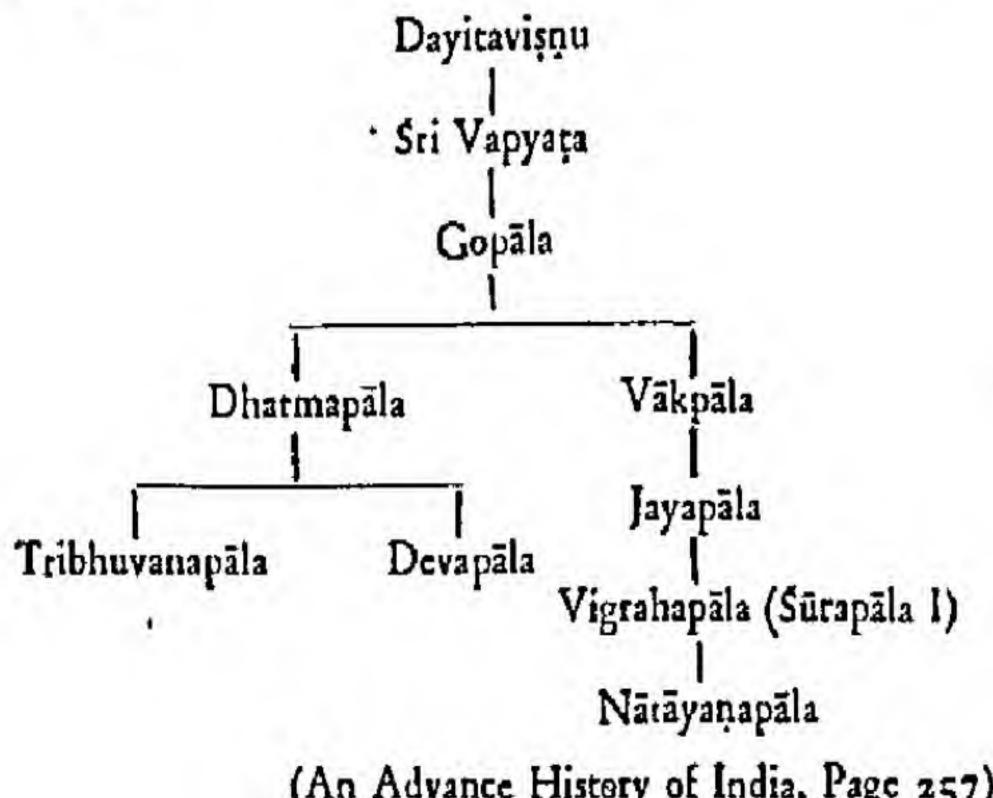
#### **Notes**

Verse 1-The expression 'Lokanatha Dasavala' refets to Lord Buddha. The words used in the verse are multi-meaninged ones.

Verse 2-A case of simile based on similarity of words. (Sabdasāmye upamā).

Verse 3-The reference is to the defeat of Indrayudha, king of Kanauj at the hands of Dharmapala and the coronation of Cakrayudha, a tributary chief of the latter.

Verse 4-Genealogical table of the Palas is given below:-



(An Advance History of India, Page 257)

Verse 6—Jayapāla was the commander-in-chief of Devapāla; he defeated the king of Utkala and entered into a treaty with the king of Prāgjyotisa.

Verse 7—Vigrahapāla himself became Ajātasatru, i. e. one whose enemies have ceased to exist. On this verbal play alone rests the comparison with king Ajātasatru. (—Gaudalekhamāla, pp. 67).

Verse 10—It is said in the Dharmasastras that the frame of a king is formed with parts of eight Lokapālas(asṭābhirlokapālānām mātrābhirnirmito nṛpaḥ).

Verse 12—The story of Sātavāhana is mentioned in the Kathāsaritsāgara of Somadeva,—a work based on Bṛhatkathā of Guṇādya.

Line 29-Modern Behar was divided into two main Zones: Tīrabhukti and Srīnagara.

Line 31-Rajamatya-minister appointed by king.

Mahāsāndhivigrahiķa—minister in charge of war and peace.

Mahākṣapaṭalika-Head of the Finance Department.

Line 32—Mahāpratīhāra—protector of palace and capital,—officer in charge of maintenance of law and order in the metropolis.

Mahākārtākṛtika—highest official of the Department of Works and Buildings in charge of construction of buildings, embankments and reservoirs.

Line 33—Mahādaussādhasādhanika—The duties assigned to this post are not clear. In some inscriptions the word is mentioned as two different word-units.

Mahädandanäyaka—The meaning of the term 'dandanäyaka' is General. But as the term 'Mahäsenäpati' has been mentioned before, it is very likely that the word refers to the Chief Justice. He is so called because he is the weilder of the rod of justice.

Mahākumārāmātya—minister appointed by prince,—
his counsellor.

Rājasthānīyoparika—'Uparika' is the chief administrator of the division called Bhukti. He is a representative of the sovereign and corresponds to Divisional Commissioner of the present day.

Dāśāparādhika—a high ossicial in charge of detection of ten crimes, trial of criminals and collection of fine from them. Thus he is an important executive officer. The ten crimes referred to above are these, murder, adultery, use of harsh words, salsehood, defamation, talking nonsense, avarice, bad thought and attachment for untruth.

Cauroddharanika—In ancient Bengal, citizens had to pay a separate tax, known as Cauroddharana one, because the revenue on this head was spent on maintaining sentries for prevention of theft and dacoity. Cauroddharanika is the head of the department entrusted with the charge of collecting this tax.

1.1

Line 34-Dāṇḍika-an officer who punishes the lawbreakers.

Dandapāśika—Officer in charge of punishment and imprisonment,—Police officer. Both Dāndika and Dandapāśika are officers of the Home Department, responsible for maintenance of law and order in the kingdom.

Saulkika-an excise official, collecting duties.

Gaulmika—An officer in charge of forests and forest-

Ksetrapa—an officer of land-records department. He is a surveyor and maintains an account of cultivated and arable lands.

Prantapala-Protector of the borders of the State.

Kottapala-Protector of Fort.

Khandaraksa—a Constable,—an employee of lesser importance of the Police Department.

Tadayuktaka-Guard of the lowest strata, -subordinate to a Constable, -corresponding to a Chowkidar,

Vinijukraka-man entrusted with a special duty.

Line 35—Hastyaśvanauvala-vyāpṛtaka—Superintendents of elephant-soldiers, cavalry, camel-soldiers and navy.

Kisore-young horse.

Dütapreşanika-an officer, in charge of despatch of messengers.

Gamagamika—Bearer of lessers and files,—a man who comes and goes.

Abhitvaramāņa-an express messenger.

Vişayapati-Head of a division, known as Vişaya.

Gramapati-Head of a village.

Tarika—an officer in charge of boats and ferry. He looks after the boats, realises fares and maintains an account of them.

Line 36—Gauda...Lāta—men recruited from Gauda, Mālava, Khaśa, Karnāţa and Lāţa countries and Huṇa and Kulika stock. In ancient Bengal, soldiers were recruited not only from Bengal, but also from other distant countries,

Cāṭa-Bhaṭa—soldiers of the lowest strata. These soldiers indulged in plundering the possessions of villagers, whenever they encamped in any village. This is evident from the use of the term 'Cāṭa', which means a thief.

Line 37-Mahattama-land-holders.

Uttama-small intermediaries.

Meda, Andhra, Candala-classes of untouchables.

Line 39-Parisad-association formed by members.

Vali-present, Caru-sacrificial rice, Satra-sacrifice lasting long.

Line 40-Sayanasana-maintenance.

Glana-emaciation due to disease; here canvalscence.

Bhaisajya-medicine.

Pariskara-decoration, restoration to good order.

Line 41-Trṇa yūti-Yūti is mixture. Tṛṇa-yūti is protected lawn.

Line 42—Soparikarah—Uparikara is additional tax, levied in bad times of the state machinery. The village along with additional taxes, is denoted to Lord Siva, i.e. to say, hereinafter, all additional taxes, if and when collected, will go to the fund of the deity and not to the State Exchequer.

Sadaśāpacārah—along with fines realised from persons, convicted of committing ten crimes.

Sacauroddharana—along with taxes that are levied to meet the expenses in connection with prevention of theft. The fines and taxes, realised on this head will go to the coffers of the deity and not to the State Exchequer.

Acātabhaṭapraveśah—In ancient times, soldiers and subordinate employees of the king used to encamp in different regions and during the period of their stay în those regions, the men of the locality had to bear the expenses of their boarding in full. The soldiers were also in the habit of robbing the villagers of their possessions in cash and kind. The entrance of the soldiers is being closed to the village donated by this proclamation; the employees of the king will neither be allowed to encamp in this village, nor will the villagers be liable to bear their expenses.

Akincitpragrahyah—free from all sorts of taxes, revenue and rent,

Line 43—Bhāga—One-sixth of crops, which was paid as revenue. Bhoga—Shares of flowers, fruits and vegetables, which the villagers had to present to the king-Kara—Taxes which had to be paid in cash. Hiranya—The value of crops, flowers, fruits etc. (Bhāga and Bhoga), which had to be paid in gold coins.

Line 43—Bhūmicchidranyāyena—The term 'Bhūmicchidra' signifies the sense of parched fallow land. No tens was realised from this arid land and accordingly the principle of making land tent-free was known as 'Bhūmicchidranyāya'. The village, denoted by this proclamation has been made revenue-free.

Verse 18-Brahmatartham-Possibly this is a mistake for Brahmatattvam, meaning the secrets of supreme soul.

Dütaka-An officer, entrusted with the duty of announcing royal mandates.

Verse 19-Samatața-South-East Bengal.

## No-23. Stone-Slab Inscription of the time of Gopāladeva, II. (940-960 A.D.)

Place : Bodhgaya, Bihar.

Ref.: Mahabodhi, plate XXVIII, 2.

Mahabodhi, page 63,

Journal and Proceedings, A.S.B. Vol. IV

(New Series) p. 115.

Gaudalekhamālā, page 88.

Metre: Verse 1—Sragdharā, Verse 2—Vasantatilaka, Verse 3—Anustubh.

Language : Sanskrit.

Script : Old Bengali.

Account: The stone-slab, containing the inscription wasdiscovered by Mr. Cunningham at Bodh-Gaya in 1879. Its facsimile appeared in the pages of his work Mahabodhi. Mr. Cunningham was not able to decipher the reading of this inscription, which was described by him as belonging, to the time of Gopala I, the founder of the great Pala Dynasty of Bengal. Its reading, as deciphered by Sri Nilmani Chakravarti appeared in the pages of Journal and Proceedings, A.S.B. Vol. IV, at a much later date. According to Sri Chakravarti the monarch mentioned inthe inscription was Gopala II. His observations were based on the similarity of scripts, used in this inscription with those, used in the Gaduda-Pillar one. Sri Chakravarti had. mentioned the name of the man, under whose orders the image of Buddha was carved out as Sakrasena. According to Sri Akşayakumar Mantreya, however, the correct reading of the name should be Sakasena, and not Sakrasena.

(Taken from Gaudalekamālā).

#### Text

कृत्वा मैली तनुत्र स्फुरदुरकरुणा-खड्गमालम्बयन् यः
स्फूजर्जत्-कन्दर्प-सेना-प्रतय जलनिधे ध्यीनगीमप्रमोषी ।
कल्पान्तादीप्त-बह्निज्बलितत्तरवपुः क्रोध-जिझीकृ-

- विश्रं तिश्रं निर्वान्त-हेमयुति:-लितवपुः सोऽस्तु भूत्ये जिनो वः ॥।
  यः शारदेन्दु-किरणोज्ज्वल-कीर्त्तिपुत्तः
  सम्बुद्ध-पाद-शतपत्त-मनःषडित्तः।
  श्रीधार्मभी-
- अस्ति च प्रथितः पृथिव्यां सिन्ध्दू वोऽभवदनलप-कृपाई (ई)चित्तः ॥ विनेथं शकसेनेन कारिता प्रतिमा मुनेः । काड्खताऽनुत्तरां बोधिं जगतो दुःख-शान्तये ॥ अगोपालदेव-राज्ये ॥

#### Translation

Verse 1—May Lord Buddha, possessing a beautiful figure, endowed with the lustre of shining gold bestow prosperity on you,—Buddha, who has put an end to the deep roar of the ocean of marching army of Cupid, indicating destruction, with the help of sword in the shape of excessive flow of kindness and by making friendliness his armour, and thereby has defeated Cupid, having a body, shining with fire, blazing at the time of dissolution of the world and with eye-brows, contracted in anger.

Verse 2—There was a man, born in the family of Sindhus (in the land of Sindhus?), who gained reputation in the world by the name of Sri Dhātmabhīma. His voluminous fame shone like rays of the autumnal moon and the drone in the shape of his mind, softened with

excessive compassion was attached to the lotus-feet of Lord Buddha.

Verse 3—Under the orders of that Sakasena (Sakrasena?)
desirous of attaining highest enlightenment, this image of
the sage (Lord Buddha) has been made for annihilation of
sorrow of all beings.

# No.—24. Stone-Slab Inscription of the time of Gopāladeva, II. (940-960 A,D.)

Place: Nalanda, Bihar.

Ref.: Archaeological Report, Vol. I., plate XIII. I. Archaeological Survey Report, Vol. III., p. 120. Journal and Proceedings A. S. B. Vol. IV. (New Series). p. 115. Martin's Eastern India, Vol. I., plate XV. figure 4. Gaudalekhamālā, page 86.

Language : Sanskrit.

Script : Old Bengali.

Account: The small slab of stone, containing the inscription was recovered at Nalanda in 1862. As the slab of stone was the foot-stool of an image of Goddess of Learning, it was known as 'Vägiswari Inscription'. A facsimile of the Inscription, along with its translation, as rendered by Mr. Cunningham appeared in the pages of Archaeological Survey Reports, Vol. I. and Vol. III. Subse quently, its reading as deciphered by Mr. Haraprasad-Sastri was published by Sri Nilmani Chakravarti in the

Journal and Proceedings of A.S.B. Vol. IV. A picture of the image of Goddess of Learning, at whose feet the small slab of stone was discovered by Dr. Buchaenon hundred years earlier was published by him in his Martin's Eastern India, Vol. I. The Inscription belongs to the time of Gopāla II. (940-960 A.D.).

(Quoted from Gaudalekhamālā)

#### Text

- सम्बत् १ श्राश्विन सुदि = परमभद्यारकमहाराजाधिराज-परमेश्वर-श्रीगोपाल-राजिन श्रीनालन्दायां
- 2. श्रीवागीश्वरी-भद्टारिका-सुवर्णवीहि-सक्ता।

#### Translation

This idol of the Goddess of Learning endowed with Corns (was established) on the eighth day of bright moon of the month of Aswina in the first year of the reign of His Highness Paramount Sovereign Mahārājādhirāja Gopāladeva.

#### Notes

Line 2—Suvarṇavrīhī-saktā—endowed with golden corns. Possibly the king donated lands, yielding rich crops to the deity. Or it may be that the deity was decorated with golden vessels. In ancient times the custom of decorating idols of Gods with golden vessels was in vogue. In that case the term 'Vrīhi' should be taken as conveying the sense of vessel and other ornaments.

### No.—25. Sakrasena Stone-slab Inscription of the time of Gopāladeva II.

Place: Bodh Gaya, Bihar.

Ref.: Mahabodhi, Plate XXVIII, 2. Mahabodhi, p. 63. Journal and Proceedings, A.S.B. Vol. IV. (New Series) p. 105, Gaudalekhamālā, p. 88.

. Language: Sanskrit.

Script: Proto-Benigali.

Metre: Verse 1—Sragdharā; Verse 2—Vasantatilaka; Verse 3—Ātyā.

Account: The slab of stone, containing the Inscription and serving as the foot-stool of an image of Lord Buddha was recovered by Mr. Cunningham at Bodh Gaya in 1879 A.D. Its facsimile, along with the reading, deciphered by Mr. Nilmani Chakravarti appeared in the pages of Journal and Proceedings of A.S.B.

The Inscription records the framing of an image of Lord Buddha at the command of one Sakrasena (or Sakasena) more commonly known as Srī Dhārmabhīma from the scripts, used in the Inscription, Mr. Chakravarti has taken it as belonging to the time of Gopāla, II.

#### Text

कृत्वा मैलों तनुलं स्फुरदुरुकरणा-खड्गमालम्बयन् यः
स्फूज्जेत्-कन्दर्प-सेना-प्रलय-जलिमधेर्द्धानभोमप्रमोधी ।
कर्गन्तादोप्त-बह्जियलिततरवपुः, कोध-जिद्धोकृ-

तम्बु
जिस्से निर्व्यान्त-हमयुतिः →ललितवपुः सोस्तु भूरसे जिनी वः ॥॥॥
यः शारदेन्दु-किरणोज्जूल-कोतिपुजः
सम्बुद्ध-पाद-शतपत्त-मनःयडहिः।
श्रीधार्मभी-

म इति च प्रधितः पृथिव्यां सिन्धुद्भवो भवदनल्प-कृपाई(ई)चितः ॥2॥ तेनेयं शक(क १) भेनेन कारिता प्रतिमा सुनैः । काङ्खताऽनुत्तरां योधिं जगतो दुःख-शान्तये ॥ 4. श्रीगोशलदेव-राज्ये ।

#### Translation

Verse 1.—May Lord Buddha, having his body rendered beautiful by the lustre of gold in the shape of contemplation bestow good to us,—Buddha, who by making, friendliness his armout and holding the sword in the shape of deep compassion silenced the tumultuous uproar of the dangerous ocean of increasing Cupid-Army, and thereby defeated him (cupid), having a frame, shining with fire, blazing at the end of the cycles, and possessing eye-brows contracted in anger.

Verse 2 & 3.—By the 'orders of Sakasena, desirous of attaining highest knowledge,—that highly compassionate person, born in the land of Sindhius and well-known in the Earth by the name of Dhārmabhīma,—having a mass of fame, as white as the rays of autumnal

moon and having a drone in the shape of his mind attached to the lotus feet of Lord Buddha—this, figure of His Holiness was carved out in order to ward off the calamities of the world.

In the kingdom of Sri Gopāladeva.

# No.—26. Vägiswari Stone Inscription of the time of Gopaladeva, II.

Place: Nalanda, Bihar.

Ref.: Archaeological Survey Report, Vol. I, plate XIII,

I. Archaeological Survey Report, Vol III, p. 120. Journal
and Proceedings A.S.B. Vol. IV, (New Series), p. 105.
Martin's Eastern India Vol. I, plate XV, figure 4 Gaudalekhamālā, page 86.

Language : Sanskrit.

Script : Proto-Bengali.

Account: A small slab of stone, containing the Inscription and serving as the footstool of an image of Goddess of learning was recovered by Mr. Cunningham from the debris of Nalanda Vihara in 1862 A. D. Its reading as deciphered by Mr. Cunningham and Mm. Pandit Haraprasad Sastri appeared in the Archaeological Survey Reports. From the scripts used in the Inscription, Pt. Nilmani Chakravarti has taken it as belonging to the time of Gopāla II.

#### Text

- ा. सम्बत् १ श्राश्विन सुदि = परमभटारक-महाराजाधिराज-परमेश्वर-श्रोगोपाल-राजनि श्रीनालन्दायां
  - 2. श्रीवागीश्वरी-भटारिका सुवर्णमीहि-सक्ता ।

#### Translation

At Nālandā, on this eighth day of bright moon of the month of Asvma, in the first year of the kingdom of His Highness paramount monarch Lord Gopāla; the revered Goddess of Learning has been decorated with Golden vessels.

## No.-27. Amgāchi Copper-plate Inscription of Vigrahapāla III.

Place: Dinajpur, East Bengal.

Ref.: Centenary Review, Part II, pp. 210-213. Indian Antiquary, Vol. XIV, pp. 166-168; Vol. XXI, pp. 97-101. Gaudalekhamālā, pp. 123-126.

Language: Sanskrit.

Script: Old Bengali.

Metre: Verses 1 and 8—Stagdhatā. Verses 2, 3, 6 and 13—Sārdūlaviktīdita; Verses 4, 7 and 10—Vasantatilaka; Verse 5—Āryā; Verse 9—Indravajtā; Verse 11—Mālinī; Verse 12—Sikhatiņī; Verse 14—Mandākrāntā.

Account: The copper-plate, containing the inscription was recovered by a farmer engaged in ploughing his fields at a place known as Amgachi, situated same fourteen miles

away from Bādāl, within the district of Dinajpur In 1806. Prof. Colebrooke was the first man to decipher the reading of a portion of this Inscription. Subsequently the work was taken up by Prof. Hotnley, who was successful in deciphering the readings of only the verses and the reading was published in the Centenary Review of Asiatic Society. Thirty-three lines of this inscription were inscribed on one face and sixteen lines on the other of this plate, measuring 141x 123. Its prose portion has not yet been published. The Inscription records the gift by Vigrahapāla III of land within the Vişaya of Koțivarșa situated within the Bhukti of Pundravardhana to a Brahmin on the 9th day of Caitra in the 12th, or 13th year of his reign. The royal proclamation was inscribed by one Sasideva, son of the famous artist Mahidhara hailing from Posali.

(Taken from Gaudalekhamālā)

#### Text

- ॐ स्वस्ति
   मैत्री कारुएय-रत्न-प्रमुदितहृदयः प्रेयसी सन्दथानः
- 2. सम्यक् सम्वोधिविद्यासरिदमलजलना लिताज्ञानप
- 3. जित्वा यः कामकारिप्रभवमभिभवं शाश्वतीं
- 4. प्रामाँकोकनाथो जयति दशवलोऽन्यथ

- 5. गोपालदेवः ॥ १ः लदमी-जन्मनिकेतनं समकरो बोद्धं स्नमः दमाभरं पद्मच्छेदभयादुपस्थितवतामेकाश्रयो भूमताम् । मर्प्यादा-परिपालनैकनिरतः सो(शौ)र्ग्या-
- 6. तयोऽसादभूइग्धाम्भोधिवित्तासहासिमहिमा श्रीधम्भेपात्तो नृपः ॥ 2
  रामस्येव गृहीत-सत्यतपसत्तस्यानुरूपो गुणैः
  सीमित्र रदपादि तुल्य-
- गः श्रीमान्नयविकमक्ष्यसिक्षीतुः स्थितः शासने शून्याः शत्नु-पताकिनीभिरकरोदेकातपता दिशः ॥ 3 तसादु-
- 8. पेन्द्र-चिरतैज्जिंगतीम्पुनानः
  प्रतो चभूव विजयी जयपालनामा ।
  धर्मद्विपां शमयिता युधि देवपाले
  यः पूर्वजे भुवनराज्यसुखान्यनेपीत् ॥ 4
  श्रीमानः
- १ निवमहपालस्तत्सृत्यातश्रम्भावश्रम् जातः । श्रम्भावन-विलोप-विमलासि-जलधारः ॥ ५. दिक्पालैः चितिपालनाय दथतं देहे विभ-
- ग्रीमन्तलनयाम्बभूव तनयं नारायणं स प्रभुं।
  यः जोणीपतिभिः शिरोमणि-हचा श्विष्टाद्वि,-पीठोपलं
  न्यायोपात्तमलञ्चकार चिरतैः

11. स्वरेव धर्म्भासनम् ॥ 6

तोयाशयैर्जलिधमूल-गभीरगर्भ-देवालयेथ कुलभूधर-तुल्यकद्येः । विख्यातकीर्त्तरभवत्तनयथ तस्य श्रीराज्यपाल इ-

- 12. ति मध्यमलोकपालः ॥ 7 तस्मात् पूर्व्यक्तितिप्रान्निधिरिव महसां ,राष्ट्रकृढान्वयेन्दो-स्तुक्तस्योत्तुक्तमीलेर्द्वितिरि तनयो भागदेव्यां प्रस्तः । श्रोमा-
- 13. न् गोपालदेवश्विरतरमवनेरेकपरन्या इवेको
  भर्ताभून्नैकरक्ष-द्युतिखचित-चतुःसिन्धु-चित्रांशुकायाः ॥ 8
  यं खामिनं राजगुणैरनूनमासेवते चा-
- १४. इतरानुरक्का । अत्साइ-मन्त्र-प्रभुशक्कि-लच्मीः पृथ्वी सपत्नीमिव शीलयन्ती ॥ ९ तस्माइभूव सवितुर्वेमुकोटिवपी कालेन चन्द इव विप्रह्मालदेव
- 15. :1

नेत्रियेण विमलेन कलागयेन येनोदितेन दलितो भुवनस्य तापः॥ 10 इतसकलविपचः सङ्गरे बाहुदर्ग-दनिधकृतविलुप्तं राज्यमासाद्य पित्र्यम् ।

16. निहितचरणपद्मी भूमतां मूर्द्धं तस्मा-दभवदवनिपालः श्रीमहीपालदेवः ॥ । । स्मान दोपासङ्गं शिरसि कृतपादः ज्ञितिभृतां वितन्वन् सन्वीशाः प्रसभ- 17.

हतध्वान्त-क्षिग्धश्रकृतिरनुरागैकवयतिस्तक्षो धन्यः पुरायैरजनि नयपालो नरपतिः ॥ 12
पीतः सज्जनलोचनैः समर्रिपोः पूजा-

18. नुरक्षः सदा
संप्रामे चतुरीऽधिक्छ हरितः कालः कुले विद्विपाम् ।
चातुर्व्ववर्य-समाथयः सितयशःपुञ्जजगद्रञ्जयन्
श्रीमद्विप्रहणालदेव-नृपति-

19. (र्जन्न ततोधाममृत् १) ॥ 13 देशे प्रान्ति प्रचुर-पयिस खन्द्यमापीय सोयं स्वैरं भ्रान्त्वा तदनु मलयोपत्यका-चन्दनेषु । कृत्वा सान्द्रैस्तरुषु जडतां शीक्ररेर-

20. (श्रतुल्याः) प्रालेयाद्रेर्कठकमभजन् यस्य सेना-गजेन्द्राः ॥ 14

#### Translation

Verses 1-11 & 14 Vule Bāṇagada Copperplate Inscription of Malaipāladeva I.

Verse 12—From him through religious merits was born the fortunate ruler of Earth—affectionate by nature and the sole object of love (of his subjects),—Nayapāla, by name, eschewing the association of faults, placing his feet on the heads of kings, pervadıng all the quarters with his prowess and dispelling darkness (of ignorance),—like the Sun from the rising mount,—Sun, who leaves the

company of night, showers his rays on mountain-peaks, shines the quarters and removes darkness.

Verse 13—From him was born the prosperous and powerful king Vigrahapāla, drunk (as if) by the eyes of good, devoted to the worship of the enemy of Cupid, highly expert in fighting, destroyer of the host of enemies, and shelter of the four castes,—tinging the entire universe by his white mass of fame.

# No.—28. Bāṇagaḍa Copper-plate Inscriptions of Mahipāla I (988-1023 A.D.)

Place: Dinajpur, East Bengal.

Ref.: I.A.S.B. Vol. LXI. pp. 77-87.

Sāhityaparişadpatrikā, No. 3 of B.S. 1305. pp. 167-172.

Gaudalekhamālā, pp. 91.

Language: Sanskrit.

Script: Old Bengali.

Metre: Verse 1, 8—Sragdharā; Verses 2-3-6 Sārdūla-Vikridita: Verses 4, 7, 10—Vasantatilaka; Verse 5 Aryā; Verse 9 Indravajvā; Verse 11 Mandākrānta; Verse 12 Mālini.

Account: The copper plate, bearing the name of Mahipāla I, son of Vigrahapāla II of the great Pāla Dynasty of Bengal was discovered from remnants of famous Bānagada, situated within the district of Dinajpur. The

rlate was preserved at the personal museum of Sri Nrisimha Charan Nandi, Zeminder of Nawabbahar for a number of years till its removal to Calcutta museum. A facsimile of the inscription, as taken by late Giridhari Basu in 1886 was sent to the Asiatic Society of Bengal. Its reading, as deciphered by Prof. Keilhorn appeared for the first time in the pages of J.A.S.B. in 1892. Subsequently it was published by Late Nagendranath Basu in the Journal of Sāhityapariṣat in 1898.

The copper-plate. 1-2½ × 1 in size contains number of verses and a prose passage, written in 34 lines on one side and 28 on reverse of the verses, describing the genealogy and exploits of Pāla Emperors, the first are exact transcripts of those, contained in the Bhāgalpur copper-plate Inscription of Nārāyaṇapāla.

(Taken from Gaudalekhamālā)

## Text

1. ॐ सस्ति॥

मैली कारएयरल-प्रमुदि-

- तहदयः प्रेयसी सन्द्धानः ।
   सम्मक् सम्बोध-वि-
- दा-श(स)रिदमलजल-चालिताज्ञानपङ्गः ।
   जि-
- 4. त्वा यः (का) मकारिप्रभवग्रशिभवं शाश्वती-

- रु. स श्रीमान् लोकनाथो जयति द-
- 6. शवलोऽन्यश्च गोपालदेवः ॥ I

लच्मी-जन्म-नि-

- केतनं समकरो वोढुं समः दमा-भरं
  पत्तच्छेदभयादुपस्थितवतामेकाश्रयो भृष्यतां।
  मर्प्यादा-परिपा-
- .8. लनैकनिरतः शौर्यालयोऽस्मादम्दुग्धाम्भोधि-विलास-हासि-महिमा श्रीधम्मेपालो नृपः ॥ 2
  रामस्येव
- 9. गृहीतसत्यतपसत्तस्यानुरूपो गुणैः सौमिलेश्दपादि तुल्य-महिमा वाक्पालनामानुजः। यः श्रीमात्र-
  - य-विकमैक-वसितर्भातुः स्थितः शासने शुन्याः शत्रुपताकिनीभिरकरोदेकातपत्ता दिशः॥ 3 तस्मा-
  - उपेन्द्रचितिजर्जगती पुनानः
     पुतो वभूव विजयी जयपालनामा ।
     धर्मिद्विषां शमयिता युधि देवपाले
     यः
  - गृब्वंजे भुवनराज्य-सुलान्यनैपीत् ॥ ४ श्रीमान् विप्रहपालस्तत्स्भुरजातशत्तुरिव जातः । शत्रु विनता-प्रसाध-
  - +3. निवलोषि-विमलासि-जलधरः ॥ 5 दिकपालैः चितिपालनाय दध(तं देहे)विमक्तान् गुणान् श्रीमन्तं जन-

- दन् सन्बन्द दन्दं नारावर्णं स प्रभुः। कः चौर्यक्तिः शिरो(निधिष्ठवा श्रिष्टाक्षित्र)-पीठोपलं न्यको
- २५- पात्तनसम्बद्धार चरितैः स्वैरे(व धर्मासनम् )॥ 6 दोनाराचैन्द्रस्तिथि(मूल)-गभीरगभै -र्वासम्बद्ध
- 16. कुलभूषरतुरय-कद्मैः । विष्यातकोत्तिर(भव)त्तनयञ्च तस्य शीराज्यपाल इति मध्यम-लोकपालः ॥ ७ तसा-
- 17. स्प्राचीतिप्रामिधिरिव महसां (राष्ट्र)कूटा(न्व)येन्दो-स्प्रास्थोतुन-मीलेर्ड् हितरि तनयो माग्यदेव्यां प्र-
- 15. स्तः । शोमान् गोपालदेवधिरतरम(वनेरेक)-परन्या इवैको भर्ताभूनवा-(रहायु)ति-खचित-चतुःसिन्धु-

22.

यं

स्वरं श्रान्त्वा तदनुमलयोपत्यका-चन्दनेषु । कृत्वा (सान्द्रेलकषु जहतां) शीकरेरश्रद्धस्याः श्रालेया(द्रे-)

- 23. : कटकमगजन् यस्य सेना-गजेन्द्राः॥ 11 हतस(कल)विपद्गः सङ्गरे (वाहु)दर्ग-दनिधकृत-विलुप्तं राज्यमा-
- 24. साद्य पित्रयं। निहित-चरणपद्मी भूमतां मूर्द्धि तस्मा-दभ(बदवनि)पालः श्रीमहीपालदेवः॥ 12 स ख-
- 25. लु भागीरथीपथप्रवर्त्तमान-नानाविध-नौ(वा)टक-सम्पादित-सेतुबन्ध-निहित-(रो)ल-सि(शि)खरश्रेणी-विश्रमा-
- 26. त्। निर्तिशय-घन-घनाधन-घटा-श्यामायमान-वासर(लद्मो-)-समारव्ध-सन्तत-जलदसमयसन्देहात्।
- 27. उदीचीनानेकनरपति-प्राभृतीकृता-(प्र)मेय हयवाहिनीं खरखरोत्-सात-धूलीधूसरित-दिगन्तरा-
- 28. लात् । परमेश्वर-सेवा-समायाताशेष-जम्बृद्धीप-भूषालानन्तपादात-भर-नमदवनेः । वि(ला)सपुर-समा-
- 29. वासित-श्रीमज्ञयस्कन्धावारात् । परमसौगतो महाराजाधिराज-श्रीविमह्पालदेव-पादानुध्यातः पर-

- 14. याम्बभूव तनयं नारायणं स प्रभुं। यः चौणीपतिभिः शिशे(मणिषचा श्विष्टाद्वि्)-पीठोपलं न्यायो
- 15. पात्तमलञ्चकार चिरतैः स्वैरे(व धर्म्मासनम् )॥ 6 तोयाशयैजर्जलिथ(मूल)-गभीरगभै र्वालयैश्व
- 16. कुलभूधरतुल्य-कत्तैः । विख्यातकीर्त्तिर(भव)त्तनयश्च तस्य श्रीराज्यपाल इति मध्यम-लोकपालः ॥ ७ तस्मा-
- 17. त् पूर्वित्तितिभातिधिरिव महसां (राष्ट्र)कूटा(न्व)येन्दो-स्तुक्तस्योत्तुक्त-मौलेर्ड् हितरि तनयो भाग्यदेव्यां प्र-
- 18. स्तः। श्रीमान् गोपालदेवश्विरतरम्(वनेरेक)-पत्न्या इवैको भर्ताभून्नेक-(रझसु)ति-खचित-चतुःसिन्धु-
- 19. वं खामिनं राजगुणैरनूनमासेवते चा(स्तरा)नुरक्ता । उत्साह-मन्त-प्रभुशक्ति-लद्मीः पृथ्वी स-
- 20. पत्नीमिव शीलयन्ती ॥ 9 तस्माद्वभूद सिवतु(व्वेमुकोटिवर्षी काले) न चन्द्र इव विप्रहपालदेवः । नेत्न-प्रिये-
- न विमलेन कलामयेन
   येनोदितेन दलितो (भुवन)स्य तापः ॥ 10
   (देशे प्राचि) प्रचुर-पयसि खच्छमापीय तो-

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स्वरं आन्त्वा तदनुमलयोपत्यका-चन्दनेषु । कृत्वा (सान्द्रेस्तक्षु जडतां) शोकरेरश्रतुस्याः प्रालेया(द्रे-)

- 23. : वटकमभजन् यस्य सेना-गजेन्द्राः॥ 11 हतस(कल)विपत्तः सङ्गरे (वाहु)दर्ण-दनधिकृत-विलुप्तं राज्यमा-
  - 24. साद्य पित्र्यं । निहित-चरणपद्मी भूमतां मूर्द्धं तस्मा-दभ(धदवनि)पालः श्रीमहीपालदेवः ॥ 12 स ख-
  - 25. तु भागीरथीपथप्रवर्त्तमान-नानाविध-नौ(वा)टक-सम्पादित-सेतुबन्ध-निहित-(शौल-सि(शि)खरश्रेणी-विश्रमा-
  - 26. त्। निर्तिशय-घन-घनाघन-घटा-श्यामायमान-वासर्(लद्मो-)-समार्च्ध-सन्तत-जलदसमयसन्देहात्।
- 27. उदीचीनानेकनरपति-प्रामृतीकृता-(प्र)मेय हयवाहिनीं,- खरखरोत्-खात-धूलीधूसरित-दिगन्तरा-
- 28. लात् । परमेश्वर-सेवा-समायाताशेष-जम्बृद्दीप-भूपालानन्तपादात-भर-नमदवनेः । वि(ला)सपुर-समा-
- 29. वासित-श्रीमज्ञयस्कन्धावारात्। परमसौगतो महाराजाधिराज-श्रीविष्रह्पालदेव-पादानुध्यातः पर-
- 30. मेश्वरः परमभटारकः महाराजाधिराजः श्रीमान्महोपालदेवः कुशली । श्रीपुर्वदनभुक्ती । कोटीव ·
- 31. पंविषये। गोकलिका-मगडलान्तःपाति-खसम्बन्धाविच्छिन्नतलो-पेत-चटपक्षिकाविज्ञत-कुरटपक्षि-

- 14. याम्बभूव तनयं नारायणं स प्रभुं। यः चौणीपतिभिः शिरो(मणिहचा श्विष्टाह्नि)-पीठोपलं न्यायो
- 15. पात्तमलश्चकार चिरतैः स्वैरे(व धर्म्मासनम् )॥ 6 तोयाशयैजर्जलधि(मूल)-गभीरगभै -देवालयैथ
- 16. कुलभूधरतुल्य-कचैः।
  विख्यातकीर्त्तिर(भव)त्तनयश्च तस्य
  श्रीराज्यपाल इति मध्यम-लोकपालः॥ 7
  तस्मा-
- 17. त् पूर्वित्तिष्ठातिधिरिव महसां (राष्ट्र)कूटा(न्व)येन्दो-स्तुत्रस्योत्तुत्र-मौलेर्ड् हितरि तनयो भाग्यदेव्यां प्र-
- 18. सूतः । श्रीमान् गोपालदेवश्विरतरम(वनेरेक)-पत्न्या इवैको भर्ताभून्नैक-(रलयु)ति-खचित-चतुःसिन्धु-
- 19. यं स्वाभिनं राजगुणैरनूनमासेवते चा(स्तरा)नुरक्ता । उत्साह-मन्द्र-प्रभुशक्ति-लद्मीः पृथ्वी स-
- प्रतिमिव शीलयन्ती ॥ १ तस्माह्म् स्वतु(व्यं सुकोटिवपीं काले) न चन्द्र इव विश्रहपालदेवः । नेत-प्रिये-
- न विमलेन कलामयेन
   येनोदितेन दलितो (भुवन)स्य तापः ॥ 10
   (देशे प्राचि) प्रचुर-पयसि खच्छमापीय तो-

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स्वरं श्रान्त्वा तदमुमलयोपत्यका-चन्दनेषु । कृत्वा (सान्द्रेस्तरपु जहतां) शीकरेरश्रवुल्याः प्रालेया(दे-)

- 23. : वटकमभजन् यस सेना-गजेन्द्राः॥ 11 हतस(कल)विषद्यः सप्तरे (वाहु)दर्श-दनिधकृत-विलुप्तं राज्यमा-
- 24. साद्य पित्रयं। निहित-चरगपद्मो भूशतां मूर्द्धि तस्मा-दभ(बदवनि)पालः श्रीमहीपालदेवः॥ 12 स ख-
- 25. लु भागीरघीषथप्रवर्त्तमान-नानाविध-नौ(वा)टक-सम्पादित-सेतुबन्ध-निहित-(श्रो)ल-सि(शि)खरश्रेगी-विश्रमा-
- 26. त् । निर्तिशय-घन-घनाघन-घटा-श्यामायमान-वासर(लच्मो-)-समार-ध-सन्तत-जलदसमयसन्देहात् ।
- 27. ददीचीनानेकनरपति-प्रामृतीकृता-(प्र)मेय हयवाहिनीं- खरखरोत्-सारा-धूलीधूसरित-दिगन्तरा-
- 28. लात् । परमेश्वर-सेवा-समायाताशेय-जम्बृद्दीप-भूपालानन्तपादात-भर-नमदननेः । वि(ला)सपुर-समा-
- 29. वासित-श्रीमन्नयस्कन्धावारात् । परमसौगतो महाराजाधिराज-श्रीविमहपासदेव-पादानुष्यातः पर-
- ३०. मेश्वरः परमभटारकः महाराजाधिराजः श्रीमान्महीपालदेवः कुशली । श्रीपुण्ड्वर्दनभुक्ती । वोटीव ·
- 31. पविषये। गोकलिका-मण्डलान्तःपाति-ससम्यन्धाविद्धप्रतलो-पेत-च्टपक्तिकाविति-कुर्टपक्षि-

- 32. का-प्रामे। समुपगताशेषराजपुरुपान्। राजराजन्यक। राज-पुत्त। राजामात्य। महासान्धिविष्ठहि-
- 33. क। महासपटलिक। महामन्ति। महासेनापति। महा-अतिहार। दौःसाधसाधनिक। महादशुना
- 34. यक। महाकुमारामात्य। राजस्थानीयोपरिक। दाशा-पराधिक। चौरोद्धरणिक। दागिहक। दाग्डपा-
  - 35. शिक। सी(शी) रिकक। गौरिमक। स्रेतप। प्रा-
  - 36. न्तपाल। कोष्टपाल। अङ्गरसा। तदायु-
  - 37. क्त-विनियुक्तक। हस्त्यस्वोष्ट्र-नौबल-व्या-
  - 38. पृतक। किशोरवडवा-गोमहिपाजावि-
  - 39. काध्यस्त । दूतप्रेपिक । भमागमिक ।
- 40. श्रभित्वरमाण । विषयपति । प्रामपति । (तरि)क । गीड । मालव । खस । हुण । कुलिक । कर्णाट । ला(ट) ।
- 41. चाट । भट । सेवकादीन् । श्रम्यांधाकीतितान् राजपादोपजीविनः श्रतिवासिनो नाह्यणोत्तरांध । महत्त-
- 42. मोत्तम-कुटुम्ब-पुरोगमेदान्ध-चएडाल-पर्यन्तान्। यथाई मानयति ' नोधयति समादिशति च विदित-
- 43. मस्तु भवतां। यथोपरिलिखितोऽयं प्राप्तः खमोमा-तृण-यूर्ति--गोचर-पर्यन्त-सततः। सोद्शः साम्रम-
- 44. धूकः। सजलस्थलः। सगर्तीपरः। सदशापराधः। सचौरोद्धरणः। परिहत-सर्व्यपीडः। श्रचाट-
- 45. भटप्रवेशः। श्रक्ति(श्रिद्प्रप्राह्यः) समस्तभाग-भोग-कर-हिरएयादि-त्रसाय-समेतः। भूमिच्छिद्र-स्या-
- 46. येन । श्राचन्द्रार्कदितिसमकालम् । मातापिद्योरात्मनश्च पुण्य-यसो(शो) मित्रद्वये । भगवन्तं युद्धभद्वार-

- 47. कमुद्दिश्य। परास(श)र-सगोताय। शक्ति। वशिष्ठ। परासर-प्रवराय। (यजुर्वे)द-सब्रह्मचारिखे। वाज-
- 48. \* शाखाध्यायिने। सीमांसा-न्याकरण-तर्कविद्याविदे। इस्तिपद-प्राम-विनिर्गताय। चवटिप्राम-वास्तव्या-
- 49. य। भट्युल-रि(ह)पिकेश-पौलाय। भट्युल-मधुश्र (सू)दन-पुताय। भट्युल-(कृष्णादि)ख-शम्मेणे विशु(पु)व-संका-
- 50. न्तौं विधिवत्। गङ्गायां स्नात्वा शासनीकृत्य प्रदत्तोऽस्माभिः। श्रतो भवद्भिः सर्वेरेवानुमन्तव्य-
- 51. म्। भाविभिरिष भूपतिभिः। भूमेर्दानफल-गोरवात्। अप-हरणे च महानरकपातभयात्।
- 52. दानिमद्मनुमोद्यानुपालनीयम्। प्रतिवासिभिश्व त्तेतकरैः। श्राङ्गाश्रवश-विधेयीभूय यथाकालं
- 53. समुचित-भाग-भोग-कर-हिरएयादि-प्रखायोपनयः कार्प्य इति ॥ सम्बत्...दिने। भवन्ति चाल
  - 54. धर्मानुशंसिनः श्लोकाः । बहुभिव्वेष्ठधा दत्ता राजभिस्सगरादिभिः । यस यस यदा भूभिस्तस्य तस्य
  - 55. तदा फलम् ॥ 13 भूमिं यः प्रतिगृहाति यथ भूमिं प्रयच्छति । उभी तौ पुण्यकर्माणी नियतं खर्गगामिनी ॥ 14
  - 56. गामेकां ख(र्ग)मेक(ध) भूमेरप्यद्वमहत्तम् । इरश्रकमायाति यावदाद्वत-संभवम् ॥ 15 पष्टि वर्ष-सङ्खा-
  - 57- णि खर्गे मोदति भूमिदः । श्राचेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ 16 खदत्ताम्परदत्ती वा यो हरेत

- 58. वसुरधराम् ।

  स विष्ठायां कि(क) मिर्मूत्वा पितृभिः सह पच्यते ॥ 17
  सर्वानेतान् भाविनः पार्थिनेन्द्रान्
  भूयो भू-
- 59. यः प्रार्थयत्येष रामः ।
  सामान्योऽयं धर्मसेतुन्तृ पाणां
  काले काले पालनीयो भवद्भिः । 18
  इति कमलद-
- 60. लाम्बु-बिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितद्य । सकलिमदमुदाहतद्य बुद्धा नहि पुरुषैः परकीर्त्त-
- 61. यो विलोप्याः ॥ 19
  श्रीमहीपालदेवेन(द्विजश्रेष्ठोप)पादिते ।
  भ(ह) श्रीवामनो मन्त्री शासने दूतकः कृतः ॥ 20 .
  62. (पोस-)ली-प्राम-निर्यात-(विजया)दिख-सूनुना ।
  इदं शासनमृत्कीर्ण श्रीमहोधरशिल्पना ॥ 21

### Translation

Verses 1-5—See English rendering of verses 1, 2, 4, 5 and 7 of Bhagalpur Copper-place Inscription of Narayana-pala.

Verse 6—From Vigrahapāla was born the prosperous ruler of the earth Nārāyaṇa, bearing in his body the merits deposited by lords of quarters for protection of the world; he (Nārāyaṇa) decorated by his own deeds the inherited

throne, in which the slab of stone, used as foot-stool was tinged by lustre emanating from crest-jewels of the rulers of earth.

Verse 7—His son Rājyapāla, the lord of the earthly region attained high reputation by (constructing) lakes, whose beds were as deep as bottoms of the ocean and temples, in which vaults were as high as age-old mountains.

Verse 8—Like the Eastern mountains giving birth to sun the repository of luminosity, he produced in Bhāgadevī, the daughter of Jungarāja, who held his crown high and as such, was regarded as the foremost ruler of the Rāṣṭrakūṭa Dynasty, a son named Gopāla. For long he enjoyed earth resembling a devoted wife and having for its variegated silken garments the four oceans tinged with lustre of numerous gems.

Verse 9—Royalty, attended with valour, council, treasury and army of the king, being greatly attracted waited upon him, endowed with all kingly virtues,—all the while pleasing her co-wife like earth.

Verse 10—Like the thousand-rayed moon taking shape from Sun, from him was born king Vigrahapāla, bestowing crores of riches. That son, pleasing to the eyes, clear (in mind) and expert in fine arts allayed, after his coronation, the sufferings of all beings.

Verse 11-The cloud like mighty tuskers, belonging to his infantry drank clear waters in the eastern country,

full of rivers and then roamed freely in sandal groves of Malaya valley, and after that enjoyed the slopes of the Himalayas, all the time benumbing the trees with thick water sprays.

Verse 12—From him was born the ruler of the Earth
—prosperous Mahipāla. After slaying the entire host of
enemies in battles with the sheer prowess of his own arm,
he regained the kingdom of his father, snatched away by
those who had no claim to it and (thereby) placed his lotus
feet on the heads of all kings.

Lines 46 to 49—For his Holiness Lord Buddha (the village) is duly donated by me under royal seal after taking a dip in the Ganges on this the last day of the month of Caitra to Brahmin Bhattaputra Kṛṣṇāditya, son of Bhattaputra Madhusūdana, grandson of Bhattaputra Hrishikeśa belonging to Parāśara Gotra and Saktri-Vaśiṣṭa-Parāśara-Pravata,—guided by Yajurveda, studying its Vājaseneyi Branch, well-versed in Mimāṇṣṣā, Vyākaraṇa and Tarkaśāstra,—originally a resident of village Hastipada and at present living in Cavați.

Verse 15—A man secretly appropriating a cow, a piece of gold and land, even measuring one-half of a finger goes to hell, full of dangers.

Verse 20-In the matter of this proclamation announcing gift to a foremost Brahmin by His Excellency Mahipăladeva, the minister Bhațța Sti Vāmana was appointed the announcer.

Verse 21—This document was engraved by artist Sri Mahīdhara, son of Vijayāditya, come from the village Posati.

For English renderings of other portions see Bhagalpur Copper-plate Inscription of Narayanapala.

#### Notes

Verse 10, 11 & 12—During the reign of Vigrahapāla II, the Pāla power was shaken by the Kambojas, but the fortunes-of the family were restored by Mahipāla I. By comparing. Vigrahapāla II to moon, springing from Sun, the composer of the verses possibly hints at his reversal of fortune. This is corroborated by the statement that his elephants had to take refuge in the slopes of snow-clad Himalayas. At a much later date, his son Mahipāla I, referred to as the overlord of Gauda regained his father's kingdom, which had been snatched away by people, having no claim to it.

Line 30-31—The village donated by this document, is Kurațapallikā, lying within the jurisdiction of Gokalika-mandala, included within Koțivarșa Vișaya, situated în Pundravardhana Bhukti.

Line 28—The 'camp of victory' at Monghyr was nolonger in existence. It was shifted to Vilasapura, possiblysituated somewhere in North Bengal. Line 43 -- Satalah Soddesah -- Including water-ways and embankments,

Line 62—The name of the village Posali appears in - Amgāchi Inscription also.

# No.-29. Nälandä Stone-slab Inscription of the time of Mahipaladeva

Place: Nalanda, Bihar.

Ref.: Archaeological Survey Report, Vol. III, p. 122.

Archaeological Survey Report, Vol. III, p. 123. Journal and Proceedings A. S. B. Vol. IV, (New Series) pp. 106,107.

Rāmacarira (published in the memoirs of A.S.B.). Gauda-lekhamālā, p. 101.

Language: Sanskrit Prose.

Script: Proto-Bengali.

Account: Captain Marshal recovered the inscription, inscribed on the lintel of a door at the time of excavating the Bālāditya temple in Nālanda. The reading of a part of this inscription, as deciphered by Mr. Cunningham appeared in the pages of the Archaeological Survey Report. Subsequently, Mr. Nılmani Chakravarti deciphered the reading of the full inscription and got it published in the Journal and Proceedings of A.S.B.

The Inscription, dating from the time of Mahipala I, records the renovation of a temple by one Sri Baladitya, after it was destroyed by fire.

(Taken from Gaudalekhamālā)

#### Text

30

- 1. श्रीमन्महीपाल दे-
- 2. व-राज्य-सम्बत् 11
- 3. श्रिप्रदाहोद्धारे
- 4. गते देय धर्मोयं प्रवर-
- 5. मा(म)हायान-यायिनः पर-
- 6. मोपासक श्रीमत्तैलाड-
- 7- कीय ज्याविष(?) कौशाम्बी-
- 8. विनिगतस्य हरदत्तनप्तु-
- 9. : गुरुदत्तसुत-श्रीवाला-
- 10. दितस्य। यदस पुग्यं त-
- 11. द्भवतु सर्व्य-सरवराशेर-
- 12. नुत्तरज्ञानावासय इति ।

### Translation

This gift for propagation of religion, made at the time of renovation (of the temple) destroyed by fire is from Bālāditya, son of Gurudatta and grandson of Haradatta,—come from Kausāmbī and settled in Tailādhaka,—professing the faith of Pravara Mahājāna sect. May the religious merit accrued from this lead to enlightenment of all beings!

# No.—30. Manahali Copper-plate Grant of Madanapāladeva.

Place: Manahali, Dinajpur, East Bengal.

Ref.: J. A. S. B. 1900. Gaudalekhamālā, page 147.

Language: Sanskrit.

Script: Proto-Bengali.

Metre: Varses 1, 8—Sragdharā; Verses 2, 3, 6, 14, 15 and 17—Sārdūlavikrīdīta; Verses 4, 7, 9, 16—Vasantatilaka; Verse 5—Āryā; Verses 10 and 18—Mālinī; Verse 12—Sikharinī; Verse 13—Upajāti.

Account: The copper-plate was recovered in 1875

A.D. at the time of excavating a tank in the village of Manahali in the district of Dinajpur. It came to the hands of late Nandakrisna Bose, the then collector of Dinajpur, who made a gift of it to the Asiatic Society of Bengal. The reading of this inscription, as deciphered by Mr. Bose was published in the journals of Sāhitya Pariṣat and Asiatic Society, as also in the Viśvakoṣa.

The copper-plate measuring 15\(\frac{3}{4}"\times 16"\) contains 35 lines on obverse and 23 on reverse. It records the gift of a village, situated in the Mandala of Halāvarta, within the Viṣaya of Koṭivarṣa, lying within the jurisdiction of Paundravardhana Bhukti to one Sri Batesvara-Svāmišarman, being his fee for chanting the Mahābhārata at the request of Citramatikā, the chief queen of the king Madanapāla. The royal mandate, donating the village is issued from the victory-camp, situated in the precints of the city of Rāmāvati in the eighth year of the reign of Madanapāla. Its announcer is Bhīmadeva, a minister in charge

of war and peace, and inscriber is an artist named

(Taken from Gaudalekhamālā)

#### Text

ॐ नमो बुद्धाय ॥

I.

स्रस्ति॥ ं

' मैक्षीं कारुएयरक्ष-प्रमुदित-हृदयः प्रेयसीं सन्दधानः सम्यक्-सम्योधि-विद्या-सरिदमलजल-ज्ञालि-

2. ताज्ञान-पङ्गः ।

जित्वा यः कामकारि-प्रभवनिभानं शाधतीं प्राप शान्ति । स श्रीमान् लोकनाथों जयति दशवलोऽन्यश्च गोपालदेव ः

- अः लच्मी-जन्मनिकेतनं समकरो वोद्ध(') च्रमः च्माभरं पच्चेद्धदमयाद्वपस्थितवतामेकाथयो भूशतां । मर्थादा-परिपालनैक-नि-
- रतः शौर्घ्यां सयोऽसादभू(त्)
   दुग्धाम्भोधि-विलासद्दास-वसितः श्रीधम्मेपालो नृपः ॥ २
   रामस्येव गृहीत-सत्यतपसत्तस्यानुरूपो गुणैः
   सौमित्रेहदपादि तुल्यमिहमा वाक्पालनामानुजः(।)
  - . सामलरुदपाद तुल्यमहिमा वाक्पालनामानुजः(।) यः श्रीमान् नयविकमैक-वसतिर्श्रोतुः स्थितः शासने शून्याः शलु-पताकिनीभिर-
- करोदेकातपत्ना दिशः॥ ३
  तसादुपेन्द्रचरितैर्जगती पुनानः
  पुत्रो वभूव विजयी जयपालनामा।
  धर्मद्विपां शमयिता युधि देवपाले
  यः पू-

- 7. व्वेजे भुवनराज्य-मुखान्यनैपीत् ॥ 4 श्रीमद्विप्रहपालस्तत्-सूनुरजातशत्नुरिव जातः । शत्रु-विनता-प्रसाधन-विलोपि-विमलासिजलधारः ॥ 5
- 8. दिक्पालैः चितिपालनाय दथतं देहे विभक्तान् गुणान् श्रीमन्तं जनयाम्वभूव तनयं नारायणं स प्रभुं। यः चौणो-पतिभिः सि(शि)रोमणि-हचा
- 9. श्विष्टाङ्कि-पीठोपलं न्यायोपात्तमस्त्रकार चिरतैः स्वैरेव धर्मासनं ॥ 6 तोयाशयैजर्जलिध-मूल-गभीर-गर्भ-देवालयैश्व कुलभूधर-
- 10. तुल्यकत्तेः (।)
  विख्यात-कोर्त्तरभवत्तनयथ तस्य
  थीराज्यपात इति मध्यमत्तोक-पालः ॥७
  तस्मा(त्) पूर्व-ज्ञितिधानिधिरिव महसां राष्ट्र-
- स्तुङ्गस्योत्तुङ्ग-मोलेर्दु हितरि तनयो भाग्यदेव्यां प्रसृतः ।
   श्रीमान् गीपालदेवश्चिरतरमवनेरेकपत्न्या इवै-
- 12. को
  भर्ताभूरनैकरल-खुति-खचित-चतुःसिन्धु-चित्रांशुकायाः ॥ 8
  तस्माद्गभूव सवितुन्वेसुकोटिवपी
  कालेन चन्द्र इव विप्रह्माल-
- 13. देव: ।
  नेत-प्रियेण विमलेन कलामयेन
  येनोदितेन दलितो भुवनस्य तापः ॥ 9
  इत-सकल-विपत्तः सद्गरे बाहुदर्पादन्धि-

- 14. कृत-विलुप्त' राज्यमासाद्य पित्र्यं। निहित-चरणपद्यो भूभतां मूर्दि तस्मा- दभवदवनिपालः श्रीमहोपालदेवः ॥ 10 स्वजन् दो-
- 15. वासङ्गं शिर्मि कृतपादः चितिमृतां , , वितन्वन् सर्व्वाशाः प्रसभमुदयाद्रेरिव रिवः ।
  गुणप्राम्या-क्रिग्ध-प्रकृतिरनुरागै-
- 16. क्ष्वसर्ति-स्ततो धन्य(ः) पुर्ण्यरजनि नयपालो नरपितः ॥ 11 पीतः सज्जन-लोचनैः स्मरिपोः पूज्यानुरक्तः सदा संमामे च-
- 17. (तुरोधिकध हरितः) कालः कुले विद्विपां। चातुर्व्वपर्य-समाध्रयः सित्तयशः-पूरैर्ज्जगक्षम्भयन् तसाद्विपद्पालदेव-नृ-
- 18. पतिः पुर्येज्जनानामभूत् ॥ 12 तत्रन्दनश्चन्दन-वारि-हारि-कीर्त्तिप्रभानन्दित-विश्वगीतः । श्रोमान् महीपाल इति द्वितीयो
- 19. द्विजेश-मीलिः शिववद्वभूव ॥ 13 तसाभूदनुजो महेन्द्रमहिमा क(स्क)न्दः प्रसापश्रिया-मेकः साहस-सार्थार्गुणनयः
- 20. श्रीश्रूरपालो गृप: (1) यः खच्छन्द-निसर्ग-विश्रमभरा-(न्)विश्रत्-(सु)सर्व्ययुध-प्रागलम्येन मनःसु विस्मयभयं सद्यस्ततान द्विपां ॥ 14 ए-

- 21. तस्यापि सहोदरो नरपतिहि व्यप्रजा-निर्भर-चोभाहत-विधूत-वासववृतिः श्रीरामपालोऽभवतं । शासस्येव
- 22. विरं जगन्ति जनके यः शैशवे विस्फुरत्-तेजोभिः परचक-चेतिस चगत्कारं चकार स्थिरं ॥ 15 तसादजायन निजा-
- 23. यत-बाहुवीर्थ्य-निस्पी(श्पी)त-पीवर- विरोधियशः-पयोधिः । गेदिख-कीर्तिरमरेन्द्र-वधू-कपोल-कर्प्यूर-पलमकरी(१) स कु-
- 24. मारपालः ॥ 16 प्रत(ख)र्थि-प्रमदा-कदम्बक-शिरःसिन्दूर-लोपकम-कीडा-पाटल-पाणिरेप सुवुवे गोपालमूर्व्वामुजं।
- 25. धाली-पालन-जूम्भमान-महिमां कर्पूर-पांशुत्करे-देंवः कोर्त्तिमयो निज(') वितनुते यः शैशवे कीडितम् ॥ 17 तदनु भदन-
- 26. देवी-नन्दनश्चन्द्रगीरैधरितभुवनगर्भः प्रांशुभिः कीर्तिपूरैः ।
  स्तिगचरमतातस्तस्य सप्ताब्धिदास्रीगमृत भदनपा-
- 27. लो रामपालात्मजनमा ॥ 18 स. खलु भागोरथी-पथ-प्रवत्तमान-नानाविध-नोवादक-सम्पादिख-सेतुबन्ध-निहित-शेल-
- 28. शिखर(थ)णी-विभ्रमात्रिरतिशय-घनाघन-करिषट-श्यामायमानवासर-सच्मी-समारम्थ-सन्तत-जलद-समय-सन्देहा-

- 29: दुदि(दो)चीनानेक-नरपति प्रामृतीकृता-प्रमेय-हयवाहिनी-खर-खरोत्खात-धूली-धूप(स)रित-दिगन्तरालात् परमेश्वर-सेवा-
- ्। 30. समागताशेष-जम्बुद्धोषभूषालानन्त-पादा(त)भर नमदननेः श्रीरामा-वतीनगर-परिसर-समावासित-श्रीमज्ञयस्वन्धावा-
- 31. रात्। परमतीगतो महाराजाधिराज श्रीरामपालदेव-पादान-ध्यातः परमेश्वरः परमभटारको महाराजाधिरा-
- 32. जः श्रीमनमदनपालदेवः कुशलो । पीएड्वर्डनमुक्ती कोटीवर्ष-विषये हलावर्त्तमएडले कोष्टगिरि [ सं विंशत्या दिधकोपेत स-
- 33. वैवद्युर्ध्वं सारद्वारज्वाके(?)] विंशतिकायां भूमी। समुपगताशेप-राजपुरपान् राज-राजन्यक-राजपुत-राजामीत्य-महासन्धिव-
- 34. प्रहिक-महाद्यपटलिक महासामन्त-महासेनापित-महाप्रतीहारदी'-साधिसाधनिक-महाकुमारामात्य-राजस्थानी-
- 35. योपरिक-चौरोद्धरिणक-दाण्डिक-दाण्डपासि(शि)क-शौनिक-चेलप-प्रान्तपाल कोष्टपाल-श्रहरत्त-तदायुक्तक-विनियुक्तक-
- 36. इस्त्यश्वोष्ट्नीवलन्यापृतक-किशोर-वडवा--गोमहिपाजा-विकाध्यस्-द्त्रप्रेपणिक\_गमागमिक-श्रमित्वरमाण-वि-
- 37. पयपति प्रामपति-तरिक-शौक्तिक गौविमक-गौडमालव-चोड-रास-हुण-कुलिक वर्णाट-लाट चाटभट-सेवकादी-
- 38. न् श्रन्याश्राक्षीत्तितान्। राजपादोपजीविन(ः) प्रतिवासिनो ब्राह्मणोत्तरान् महत्तमोत्तमकुटुम्बी-पुरोगम-चगडाल-पर्यन्तान् य-
- 39. थाई मानयति बोधयति समादिशति च विदितमस्तु भवता ॥ यथोपरिलिखितोयं प्रामः ॥ स्वर्सीमातृरापूति गोचर-पर्ध्यन्तः ॥ •
- 40. सतलः सोदेशः साम्रमधूकः सजलस्थलः सगर्तीपरः -समाटविटपः सदरसापसारः सबौरोद्धरणिकः परिहृतं-सर्व्य- ,
- 4 म पीडः श्रचाटभदृत्रवेशः श्रिक्तित्-परमाह्यः भाग-भोगकर-हिरायादि-प्रसाय-समेतः रक्षय-राजसम्भोगविर्जितः

- 42. भूमिच्छिद्रन्यायेन आचन्द्रार्के चितिसमकालं मातापितोरात्मनध पुरुषयशोभिवृद्धये कीत्स-सगोताय शारिड-
- 43. ल्यासित-देवल-प्रवराय परिउत-श्रीभूषण-सबद्धचारिणे साम-वेदान्तर्गत-कौधुम-शाखाध्यायिने चम्पाहिद्दीयाय
- 44. चम्पाहिद्दी-वास्तव्याय वत्सखामि-प्रपीताय प्रजापतिखामि-पौताय शौनकखामि-पुताय परिडतभद्दपुत-श्रीवदेश्वरखा-
- 45. मि-शम्मेरो पटमहादेवी-चित्रमतिकया वेदव्यास-प्रोक्त-प्रपाठित-महाभारत-समुत्सरिंगत-दक्तिणात्वेन भगव-
- 46. न्तं शुद्धभद्वारकमुद्दिश्य शासनीकृत्य प्रदत्तोऽस्माभिः'। अतो भवद्भिः सन्वे रैवानुमन्तन्यं भाविभिरिष भूमिपति-
- 47. भिर्भूमेर्दान-फलगौरवात् अपहर्णे महा-नरकपातमयाच दानमिद-मनुमोद्यानुमोद्य पालनीयं प्रतिवासि-
- 48. भिश्व चेतकरेराज्ञाश्रवण-विधेयोभूयः यथाकालं समुचितभाग-भोग-कर-हिरएयादि-प्रत्यायोपनयः कार्य्यं इति ॥
- 49. सम्बत् द चन्द्रगला चैतदम्मीदिने १५ भवन्ति चात धर्मानुसं (शं)सिनः श्लोकाः॥

बहुभिन्धेसुधा दत्ता राजभिः

- 50. सगरादिभिः।

  यस यस यदा भूमिस्तस्य तस्य तदा फलं॥

  भूमि यः प्रतिगृहाति यश्च भूमि प्रयच्छति।

  उभौ तो पुएय-
- 51. कम्मीणी नियतं खर्गगामिनी ॥ गामेकां खर्णमेक्च भूमेरप्यद्मञ्जलं इरन् नरकमायाति । यावदाद्वृति(त)संप्लवं ॥

52. पष्टीं वर्षेसहस्राणि खार्गे तिष्ठति भूमिदः। श्राचेसा चानुमन्ता च तान्येव नरके वसेत् ॥ खदत्तां प-

> रदत्तां वा यो हरेत वसुन्धरां। स विष्ठायां कृमिर्भृत्वा पितृभिः सह पच्यते॥ श्रास्फोटयन्ति पित्रो वरुगयन्ति पिताम-

53.

भुमिदोऽस्मत्-कुले जातः स नम्नाता भविष्यति ॥ सर्व्वानेतान् भाविनः पार्थिनेन्द्रान् भूयोभूयः प्रार्थयत्ये-

- 54. प रामः
  सामान्योयं धर्मा-सेतुर्नराणां
  काले काले पालनीयः क्रमेण ॥
  इति कमलदलाम्बु-विन्दुलोलाः
  श्रियमग्र
- 55- चिन्स मनुस्र(ध्य)-जीवितं च ।
  सक्लिमदमुदाहतम बुद्धा
  निह पुरुषैः पर-कीर्त्तयो विलोप्याः ॥
  कृत-सक्ल-
- 56. नीतिशो धैर्य-स्थैर्य-महोद्धिः। सन्धिविप्रहिकः श्रीमान् भीमदेवोऽत दूतकः॥ राज्ये मदनपालस्य अष्टमे
- 57. परिवच्छरे । ताम्रपद्यमिमं शिल्पी तथागतसरोऽखनत् ॥

## Translation .-

Verses 1-10—See Banagada Copper-plate Inscription of Mahipala I.

Verses 11 & 12—See Amagachi Copper-plate Inscription of Vigrahapāla III.

Verse 13—He had a son, Mahipāla II, who (whose glory) was sung by the denizens of the universe, delighted by the lustre of his fame, as pleasing as sandal-paste. Being the crest-jewel of the foremost of Brahmins, he tesembled Siva, decorated by the moon on head.

Verse 14—His brother king Surapala had the personality, of Indra and wealth of valour of Kartikeya. Guided solely, by prowess and well-versed in polity, he through the display of all types of weapons, arranged gracefully and naturally, according to his own sweet will spread wonder and fear in the minds of his enemies.

Verse 15—His another brother was king Rāmapāla, whose patience, resembling that of Indra was shaken being challenged by the onslaught of the army of Divya; even in childhood, during the regime of his father, he, by his shining valour astounded greatly the minds of his enemies.

Verse 16—From him was born Kumārapāla of voluminous fame, who did drink in its entirely the mighty ocean of reputation of his enemies and as such was the leafy, decoration of camphor, applied to the cheeks of eastern quarters, Verse 17—This king Kumārapāla, whose hands were reddened by the act of wiping away of vermilion, put on the heads of multitudes, of ladies, belonging to his enemies done sportively gave birth to the ruler of the earth Gopāla; this Gopāla exhibited his personality in childhood and while a mere boy, displayed his pranks by dusts of camphor (camphor-white fame).

Verse 18—After Gopāla, his uncle Madanapāla, a son of Rāmapāla and born of the womb of Madanadevī,—who covered the space of the universe by his massive moonwhite fame protected the Earth, having garlands of seven oceans.

Last two verses—(Of this proclamation), the announcer is Bhimadeva, well-versed in the entire science of polity,—a mighty ocean of patience and fortitude and a minister-in-charge of war and peace.

This copper-plate has been inscribed by the artist Tathagatasara in the eighth year of the kingdom of Madanapala.

No-31. Sāranātha Stone-slab Inscription of the time of Mahipāladeva.

Place: Saranath, U.P.

Ref.: Asiatic Researches, Vol. V. p. 131; Indian Antiquary, Vol. XIV, p. 139; A. S. R. of 1903-4, p. 222; Gaudalekhamālā, p. 104.

Language: Sanskrit.

Script: Proto Bengali.

Metre: Arya.

Account: The slab of stone, containing the Inscription and serving as the footstool of an image of Lord Buddha was recovered from Saranath in 1794 A. D.

The Inscription dated 1026 A.D. records the tenovation and reconstruction of a number of old memorials, carried on under the orders of Mahipala I.

(Taken from Gaudalekhamālā).

#### Text

अश्रेनमो बुद्धाय ॥
 वारान(स)सी (सी)-सरस्यां गुरव-श्रीवामराशि-पादाव्यं ।
 श्राराण्य निमतभूपति-शिरोरहैः शैवलाधीशं ॥ प्र

 इ(ई)श्रान-चित्रघणटादि कीर्त्तिः स्रशतानि यौ ।
 गौडाधिपो महोपालः काश्यां श्रीमानकार(यत्) ॥ 2

- सफलीकृत-पाणिडली बोधाव-विनिवर्तिनी।
   तौ धर्म्मराजिकां साङ्गं धर्मम्बकं पुनर्नवं॥ 3
   कृतवन्तौ च नवोनामप्टमहास्थान-शैलगन्धकृटी।
   एतां श्रीस्थिएपालो वसन्तपालोऽनुजः श्रीमान्॥ 4
- 3. संवत् १०=३ पीपदिने
- 4. ये धर्मा हेतुप्रभवा हेतुं तेषां तथागतोऽह्यवदत् ।
- 5. तेपाच यो निरोध एवंबादी महाश्रमणः ॥ 5

### Translation

The two brothers Princes Sthirapala and Vasantapala, who were entrusted with the charge of construction of

hundreds of notable things, such as Isana, Citraghanta and the like at Kasi by Mahipala, the lord of Gauda, after worshipping at the lake of Varanasi the lotus-feet of his preceptor Bamarasi,—feet, which being covered by hair of bent-down kings looked like a clustre of mosses,—brothers, who being of fruitful scholarship never deviated from the path of enlightenment—renovated the Dhatmastupa and the entire wheel of religion and reconstructed the holy shrine made of stones and containing eight great positions.

On the eleventh day of Pousa in the year 1085 Saka Era.

Of all objects which proceed from a cause, the Tathāgata has explained the cause; and he has explained their cessation also: This is the doctrine of the great Scamana.

(Davids: Vinaya Text I, p. 146)

# No. -32. Rāmpāla Copper-plate of Śrichandra (Ilth Century A.D.)

Place: Rampala, Dist. Dacca, East Bengal.

Ref.: Sāhitya, 1320 B. S., Srāvaņa and Bhādra, Epigraphica Indica, Vol. XII, pp. 136-142. Inscriptions of Bengal, Vol. III. page 1.

Language: Sanskrit.

Script: Northern Nagri.

Metre: Verses 1, 3—Vasantatilaka; Verses 2, 5— Śārdūlaviktīdita; Verses 4, 7, 8—Upajāti; Verse 6— Indravajtā, Account: The copper-plate, containing the Inscription was discovered in course of digging a land at the village Rāmapāla in the Munsıgunj Sub-division of the district of Dacca. It was purchased on behalf of the Vārendra Research Society by Dr. Radha Govinda Basak, who edited the Inscription and got it published first in the Bengali Journal Sāhitya and later on in the Epigraphica Indica.

The plate, containing the Inscription measures about 9½" × 8" and is inscribed on both sides. It records the grant of one pāṭaka of land în the village of Nehakāshthi în the Nānyamaṇḍala of Puṇḍrabhukti by Srichandradeva, king of Harikela, i.e. Eastern Bengal, including Chandradvīpa to the Sāntivārika Pītavāsaguptašarman, great grandson of Makkaḍagupta, grandson of Varāhagupta, and son of Sumangalagupta, belonging to the Sāṇḍilya gotra and the Pravata of the three Riṣis.

(Taken from Inscriptions of Bengal, Vol. III)

## Text

- अ॰ सिति।
   वन्यो जिनः स भगवाम्-करुणै(क)-पातं धम्मोप्यसौ
- विजयते जगदेकदीपः।
   यत्सेवया सकल एव महानुभावः
   सं-
- 3. सारपारमुपगच्छति भिद्धसङ्घः ॥ 1

- 4. विशालिथियाम् विशालिथियाम् विष्यातो भुवि पूर्णचन्द्रसद्याः श्रीपूर्णचन्द्रोऽभवत् । श्राची-
- 5. नाम्पदपीठिकासु पठितः सन्तानिनामप्रत-एक्कोत्कीर्ण-नवप्रशस्तिषु जयस्तम्भेषु ताम्रेषु च ॥ 2 धुद्धस्य यः श-
- शकजातकमङ्गसंस्यं
   भक्तपा विभक्ति भगवानमृताकराट्शुः ।
   चन्द्रस्य तस्य कुलजात इतीव वोदः
- 7. पुतः थुतो जगित तस्य मुवर्णचन्दः ॥ 3 दशस्य माता विल दोहदेन दिहत्त्वमाणी-
- 8. द्याचन्द्रविम्बं । सुवर्णचन्द्रेण हि सोपितेति सुवर्णचन्द्रं ससुदाहरन्ति ॥ 4 पुत्रस्तस्य पविद्यितोभयकुलः वीलीन-
- 9. मीताशयै-स्त्रेलोक्ये विदितो दिशामतिधिनिस्त्रेलोक्यचन्द्रो गुएै: । आधारो हरिकेल-रा-
- 10. जककुदच्छलस्मितानी शियां यथन्द्रोपपदे वभूव तृपतिद्वंपि दिलीपोपमः॥ 5 जयोत्सनेव चन्द्रस्य
- 11. श्वीव जिप्णागारी इस्मैव हरेरिय थी:।
  तस प्रिया काश्यनकान्तिराधीक्षीकाश्यनस्थित-

12. शासनस्य ॥ 6

स राजयोगेन शुने मुहूर्ते मोहूर्तिकैः सूचितराजिकिः। श्रवाप तस्यां सनयं

13. नयज्ञः

श्रीचन्द्रमि(न्दू)पमिमन्द्रतेजाः ॥ ७ एकातपत्ताभरणां भुवं यो विधाय वैधेयजनाविधे-यः

14. चकार काराध निवेशितारि-र्यशः सुगन्धीनि दिशां सुखानि ॥ 8 स सलु श्रीविकमपु-

- 15. र-समावासित-श्रीमजयस्कन्धावारात् परमसौगतो महाराजाधिराज-श्रीमत्त्रै लोक्यचन्द्रदे-
- 16. व-पादानुष्यातः परमेश्वरः परमगद्दारको महाराजाधिराजः श्रीमान् श्रीचन्द्रदेवः कुश-
- 17. लो ॥ श्रोपौराड्रभुक्तयन्तःपाति-नान्यमग्रहले । नेहकाप्रिमामे पाटकभूमौ ॥ समुपगताशे-
- 18. प-राजपुरुपराज्ञीराणकराजपुत्रराजामात्यमहाव्यूहपतिमण्डलपति -महासान्धि
- 19. विमहिक। महासेनापति। महात्तपटिलकः। महासर्व्वाधिकृतः। महाप्रतीहार। कोद्रपालः। दोः-
- 20. साधसाधनिक। चौरोद्धरिएक। नौबलहस्त्यश्वगोमहिषा-जावि-कादिन्यापृतक। गौरिमक। (शौ)-
- 21. ल्किक। दाएडपाशिक। दएडनायक। विषयपत्यदिनन्यांश्व (पत्यादीनन्यांश्व) सकतराजपादीजीवनी (पादोपजीविनो) ऽध्यत्तप्र-

- 22. चारोक्षानिहाकीत्तितान्। चाटम(ट)जातीयान् चेतकरांध बाह्मणोत्तरान् यथाई मान-
- ·23. यति योधयति समादिशति न । मतमस्तु भवतां । यथोपरि-लिखितभूभिरियं । खसीमावच्छी(च्छि)
- 24. मा। तृणपूर्तिगोचरपर्यन्ता। सतला। सोदेशा। साम्रपनसा। सगुवाकनालिकेरा। सलवणा स-
- 25. जलस्थला । सगतीयरा । सदशापराधा । सचीरोद्धरणा पहिहत-सर्विपीडा श्रचाटभटत्र-
- 26. वेशा श्रिकिधित्-प्रश्नाह्या । समस्तराजमीगकरहिरएयप्रस्थायसहिता । श्रिक्षिण्या थर्मा । श्रिक्षिण्या । समस्तराजमीगकरहिरएयप्रस्थायसहिता । श्रिक्षिणे-
- 27. त्राय न्य(पि)प्रवराय । मङ्गडगुप्तस्य प्रपोत्राय वराहगुप्त-पोत्राय सुमङ्गलगुप्तस्य पुत्रा-
- 28. य। शान्तिवारिकश्रीपीतवासग्रसशम्मेणे। विधिवदुद्कपूर्वकं कृत्वा कोटिहोमेङ्ग (हो मङ्ग)-
  - 29. तवते भगवन्तं युद्धभद्वारकमुद्दिश्य गातावित्रोरात्मनश्च
- 30. पुरवयशोभिष्ट्डये। श्राचन्द्राक चित्तसमकालं यावत् भूमि(च्छि)
- 31. द्रन्यायेन। श्रीमद्धम्म-(च)कमुद्रया ताष्रशासनीकृत्य प्रदत्ता-Sस्मानिः। अतो भवद्भिः सन्वै -
- 32. रनुमन्तव्यं। भाविभिरपि भूपतिभिभूभेर्दानफल-गौरवादपहरणे महानरकपा-
- 33. तभयाच दानमिद्मनुमोद्यानुपालनीयम्। निवासिभिः चेत्र-करांश्वाक्षाश्रवणविधे-
  - 34. यीभूय(य)योचितप्रखायोपनयः कार्य्य इति । भवन्ति चात्र धर्मानुशंसिनः श्लोकाः ॥ भूमि यः

- 35. प्रतिगृहाति यथ भूमि' प्रयच्छति । उभौ तौ पुर्यक्रम्भीगौ नियतं स्वर्गगामिनौ ॥ पश्चिम्ब(षे) सहस्रा-
- 36. णि खार्गे मोदति भूमिदः। श्राचेमा चानुमन्ता च तान्येव नरकं वसेत(त्)॥ खदत्तां परदत्ताम्बा यो ह-
- 37. रैत वसुन्धराम्।
  स विष्ठायम् (याम्) किमि(कृमि)र्भूत्वा पि(तृ)भिः (सह पच्यते)॥
  बहुभिर्व(सु)धा दत्ता राजभिः सग-
- 38. रादिभिः।

  सस्य यस्य यदा भूमि(स्त)स्य तस्य तदा फलम्॥

  इति कमलदा(दला)म्बुविन्दुलोशां
- 39. कियमगुचिन्त्य मनुष्यजीवितश्च । सकलमिदमुदाहृतश्च बुद्धा न हि पुरुषेः पर-
- 40. कीर्त्तयो वि(लो)प्याः ॥

### Translation

Verse r-May that Lord Buddha, the sole resort of compassion, as well as Dharma, the unique lamp of the world be victorious. Through the worship of these two the entire noble-souled association of monks transcends the bounds of mundane existence.

Verse 2—The prosperous Pürnacandra, resembling the full moon and born in the family of the Chandras,—the

became illustrious in this world. His name was mentioned on the footstools of (images of) venerable gods, on the top of the list of persons, possessing off springs and in fresh eulogies, engraved by chisel on pillars of victory and copperplates.

Verse 3—His son Suvarnacandra, famous in the world became a devotee- of Lord Buddha, as if, due to his birth in the family of the Moon of nectarine rays,—the Moon, who devouty bears in his lap the Buddha in his hare-birth.

Verse 4—As the mother of this child, being desirous of seeing the disc of the rising moon on a New moon Day, through longing natural to a pregnant lady was pleased by (show of) a Golden moon, so the child was named Suvarnacandra.

Verse 5—His son Trailokyachandra sanctified both the families (of his parents) and became wellknown in the three worlds by his virtues, afraid of scandal and spreading in different directions. Comparable to Dilipa, this Trailokyacandra,—a support of royalty, smiling in the royal umbrella of the king of Harikela became the ruler of Chandradvipa.

Verse 6—This king, whose authority was acknowledged by all had a wife Stikañcanā, by name, who was as beautiful as gold. She was like moonlight, the beloved of the moon, —Sacī of Indra, Gaurī of Siva and Lakṣmī of Viṣṇu. Verse 7—From her that king, well-versed in polity and having the personality of Indea got a son, resembling the moon, and (as such) named Sricandra,—a son endowed with royal marks, indicated by astrologer's at a moment, auspicious on account of Rājayoga.

Verse 8—He decorated the Earth by his single umbrella,—was never led astray by fools,—and did throw his enemies in prisons. Thus he rendered the faces of quarters fragrant with his reputation.

From the 'Victory-Camp' situated at Vikramapura, the devout worshipper of Lord Buddha, the paramount monarch, His Highness the illustrious Srichandradeva, ever remembering the feet of His Majesty Trailokyachandradeva, being in good health, duly honours, informs and orders all those that are present (Here we find a list of officers:) see English rendering of Bhāgalpur Copper-plate grant of Nārāyaṇa-pāladeva), and all others dependent on royal favour, not mentioned in the list, and those belonging to the class of Cāṭas and Bhaṭas, the tillers of the soil and the best among the Brāhmaṇas in the following manner:

Be it known to you all that one pataka of land situated in the village of Nehakasthi, belonging to the Nanyamandala of the Pundra Bhukti, land, as described above, circumscribed within its own boundaries, along with grass, pastures, mango and jackfruit trees, betelnut and cocoanut trees, salt, land and water, pits and barren tracts,—inclusive of the taxes levied for prevention of ten crimes and theft,immune from all kinds of forced, labour, -not to be entered by Catas and Bhatas, free from all dues, with all income, such as taxes and gold enjoyed by the kings is made over by us by means of a copper-plate charter and affixing the illustrious Dharmachakra in tha name of Lord Buddha for the increase of merit and reputation of ourselves and our parents-for ever and rent-free-having duly touched water to the priest in charge of propitiatory rites, Pitavasa-Guptasarman,-by name,-the performer of one crore of sacrifices,—the great grandson of Makkada Gupta, grandson of Varāha Gupta and son of Sumangala Gupta, and belonging to the Sandilya Gotra and the Pravara of three Rsis, For this reason it should be approved by all of you. This gift should. further, be protected by would be kings, considering that gift of land produces enormous merit and its taking away fear of falling into the hell. Our command in this respect should be heard and obeyed by the cultivators, who dwell upon the land and all proper dues should be made over the donee.

N.B. For the English rendering of the remaining portion, see English translation of Inscriptions, belonging to the Pāla Period.

### No.—33. Kedārpur Copper-plate of Śrichandra (11th Century A.D.)

Place: Kedarpur, Faridpur; East Bengal,

Ref.: Epigraphia Indica, Vol. XVII, pp. 188-192. Inscriptions of Bengal, Vol. III, Page 10.

Language: Sanskrit.

Script: Northern Nagri.

Metre: Verse 1 — Vasantatılaka, Verse 2 — Anustublı, Verses 3 and 5 — Upajāti, Verse 4 — Indravajrā, Verse 6 — Sragdhārā, Verse 7 — Sārdūlavskrīdsta.

Account: The copper-plate containing the Inscription was discovered in 1919 at the village Kedärpur in the Mädäripur Subdivision of the Faridpur District. Its reading as deciphered by Mr. N. K. Bhattasali was published in Epigraphia Indica Vol. XVII.

This is a single plate inscribed on one side only and measures 8½" × 7½". The Inscription is represented to have been issued from the victory-camp, situated at Vikramapura by His Majesty Sricandradeva, but it is incomplete and the object of issuing the proclamation is not mentioned at all. Mr. Bhattasali thinks that it is 'no grant at all, but only a plate kept ready, with the stereotyped portion of the grant inscribed in the office of issue to be filled in with the necessary remaining portions as occasion atose.' In the view of Mr. N. G. Mazumdar 'other explanations, such as the collapse of the power of the Chandras under Srichandra or the death of the donee, just when the plate was being engraved, may not be altogether unworthy of consideration'.

1.1

(Taken from Inscriptions of Bengal, Vol. III, edited by Mr. N. G. Mazumdar).

#### Text

- 1. ॐ खिति। वन्यो जिनः स भगवान् कृषणेकपात
- तः धम्मीप्यसौ विजयते जगदेकदोपः । यत्सेवया
  - 3. सकल एव महानुमावः संसारपारमुपगच्छति भिनुसद्धः॥ 1 पूर्ण-
  - 4. चन्द्र इति श्रीमानासीनासीरजं रजः। यस्या....मातपलमपत्र-
  - 5. पाः ॥ 2
    नामी विशुद्धो न तुलाधिरूदः
    किन्तु प्रकृत्यैव युतो गरिम्णा ।
    तथापि क-
  - 6. ल्याणसुवर्णकल्पः सुवर्णचन्द्रश्चकृतौ ततोभूत् ॥ 3 पुर्यावलोकः परलो-
  - 7. कभीरोर्लोक्यः समाश्वासित-जीवलोकः । त्रैलोक्य-संकीतितपुग्यकीतेः त्रै-
  - 8. लोक्यचन्द्रोऽस्य वभूव पुतः ॥ 4 चतुःपयोराशिसमाप्तपृथ्वीजयाभिलापो वि•
  - 9. पयेष्वलुब्धः । युद्धेषु निश्चिद्शलताजलेन यो वैरिवर्धि शमयाञ्चकार ॥ 5

- श्रीमान् श्रीचन्द्रदेवः समजनि तनयस्तस्य सद्वर्तनिन्धोः कर्रारम्भे स(द)यालुः
- 11. पर्गुणुमुखरो दोपवादैकमूकः। प्रेच्यः पीनो गुणुनां निधिरिति
- 12. विषयासक्षिपत्ताद्विपत्ते वस्मिना(ना)धत्त वेथा(ः) श्रियमतिरभसादथैतों ना-
- 13. मतश्च ॥ 6 स्पृष्टः पार्थिवपांसुदोहर्सश्च्याघनदिग्गजै³नेताणामनिने-
- 14. पतः परिहृतो दूरेण वृन्दारकैः । केशेष्वप्सरसामपृब्वपलितभ्रान्तं समारोपयन्
- 15. सन्तानो रजसा रहोसु(पु) जयिनो यस सुमारग गतः ॥ 7
- 16. स खलु श्रीविक्रमपुरसमावासित-श्रीमज्जयस्कन्धावारात् परम-सौगतो
  - 17. महाराजाधिराजः श्रीत ल्योक्यचन्द्रदेवपादानुध्यातः परमेश्वरः प-
  - 18. रमभद्याको महाराजाधिराजः थीमान् श्रीचन्द्रदेवः कुशली ॥

Notes: — 1. This portion is extremely corrupt. Mr. Mazumdar suggests that the original reading might have been something like this: यसारियोपितसस्य आतपत्रमपत्रपाः।

2. The correct reading is this: पार्थिनपांसुदोहदरसश्चाघा-घनैः दिगगजैः।

#### Translation

Verse 1 - See English rendering of the first verse of Rampala copper-plate of Srichandra.

Verse 2-There was a fortunate (ruler) Purnachandra,

by name. The dust, raised by his Nasira regiment (was resorted to) taking it to be an umbrella (by the) fearless (wives of his enemies).

Verse 3—From him was born the virtuous Suvarnachandra. Though neither tested in fire, nor weighed in balance he, by nature, was endowed with value and as such, resembled beautiful gold.

Verse 4—The son of this king, whose pure fame was sung by the denizens of the three worlds and who was afraid of the next world was Trailokyacandra. He was of sacred sight and handsome appearance, and consoled the entire living world.

Verse 5—Though not avaricious of objects of enjoyment, yet desirous of conquering the (entire) Earth, circumscribed by four Oceans, this Trailokyacandra extinguished in battles the fire of his enemies by the water of his swordcreeper.

Verse 6—From him, an ardent advocate of noble path was born a son, the fortunate Sricandradeva,—kind (even) to mischief-mongers, eloquent as regards the virtues of others (but) singularly dumb in matter of slander. As he was charming, proportionately built and a receptacle of virtues, so the Creator placed in him the Goddess of fortune in spirit, as well as in name, but nevertheless, he remained opposed to enjoyment of worldly pleasures.

Verse 7—The multitude of dust raised by this conqueror in battles went up along the path of heaven, being touched by Quarter-Elephants, delighted due to (the satisfaction of) their longing for mundane dust,—avoided from a distance by Gods, unable to shut their eye-lids and causing a false notion of unprecedented whiteness on the tresses of nymphs.

# No-34. Beläva Copper plate of Bhojavarman. (12th Century A. D.)

Place: Belava, Dacca District, East Bengal.

Ref.: Dacca Review, Vol. II. No. 4 (July, 1912). Sähitya, 1319, B. S. pp. 382-99. Journal of the Asiatic Society of Bengal, New Series. Vol. X. (1914) pp, 121-29. Epigraphia Indica, Vol. XII, pp. 37-43. Inscriptions of Bengal, Vol. III. pp. 14.

Language: Sanskrit.

Script : Northern Nagri-Proto-Bengali.

Metre: Verses 1, 2, 7, 11, 12 & 15—Anustubh. Verses 3, 5, 8, 14—Sārdūlavikrīdita, Verses 4, 10, 13—Indravajrā, Verse 6—Mālinī, Verse 9—Vasantatilaka.

Account: This copper-plate was discovered by a Muhammadan cultivator in course of digging a plot of land of the village of Beläva in the Narayangunj subdivision of the Dacca District.

The plate, measuring  $9\frac{1}{2}$  ×  $10\frac{1}{4}$  is engraved on both sides and bears on the top a circular seal. The writing consists of 51 lines of which 26 occur on the obverse and 25 on the reverse.

The Inscription records the grant of 1 pāṭaka and 9½ droṇas of land of the village Upgalıkā, belonging to Kauśāmbī-Aṣṭagachchhakhanḍala, situated in the Adhaḥ-pattana-Maṇḍala of the Pauṇḍra Bhukti by His Majesty, Bhoja or Bhojavarmman. The donee is Rāmadevaśarman, the priest in charge of the rooms, where propitiatory rites are performed, son of Viśvarūpadevaśarmman, grandson of Jagannātha-devaśarmman, great grandson of Pitāmbara-devaśarmman, originally an inhabitant of Madhyadeśa and later belonging to the village of Siddhala in Uttara-Rāḍhā.

The Varmmans, who ruled over Vikramapura for a short period came originally from Simhapura. The grandfather of Bhojavarmman was Jātavarmman, who matried Vīraśrī, a daughter of Karņa, the Chedi-King, and was the brother-in-law of Vigrahapāla III, who, according to Rāmacarita of Sandhyākara Nandin, married Yauvaśrī, another daughter of Karņa. This synchronism is important for settling the date of the Varmans and the later Pālas. The latest known date of Gāngeyadeva is 1037 A.D. and that of his son Karņa is 1073 A.D. The reign of Jātavarmman's grandson Bhoja-Varmman, therefore, has to be

necessarily placed about the close of the 11th or the beginning of the 12th century A. D.'

(Taken from N. G. Mazumdar's Inscriptions of Bengal).

#### Text

- श्रांश्रों सिद्धि (:)।
   स्वायम्भुविमहापस्यं मुनिरित्ति(दिं)वौकसां।
   तस्य यन्नायनं तेजस्तेनाजा-
- रौहिणेयो वुधस्तस्मादसादै लपुहरवाः ।
   जझे खयंत्रतः की(त्यी)
- 3. चोव्वेश्या च भुवा च यः॥ 2 सोप्यायुं समजीजनन्मनुसमी राइस्ततो जिल्लान् चमा-
- 4. पालो नहुपस्ततोजनि महाराजो ययातिः सुतम्।
  सोपि प्राप यदुं ततः चिति(भु)-
- 5. जां वंशोयमु(ज्जू)म्भते वीरश्रीश्च हरिश्च यत वहुशः प्रत्यत्तमेवैत्तत ॥ 3 सोपी(ह)-
- 6. ् गोपीशतकेलिकारः कृष्णो महाभारतस्वधारः । श्रव्यः पुमानंशकृतावता-
- 7. रः प्रादुर्वभूवोद्धृतभूमि-भारः ॥4 पुंसामावरणं त्रयी न च तया हीना न नमा इति
- 8. सप्यां चाझुतसहरेषु च व(र)सादोमोद्गमैर्विम्मणः। वर्माणोऽतिगमोर-नाम दधतः

9. भेजुः सिंहपुरं गुहामिन मृगोन्द्राणां हरेर्बान्धवाः ॥ 5

- 10. श्रभवद्य केदाचिद्यादवीनां चमूनां समरविजययालामङ्गलं वज्वम्मी। शम-
- त इव रिप्णां सोमवद्वान्धवानां
   किवरिप च कवीनां परिष्टतः (प)रिष्डतानाम् ॥ 6
   जा-
- 12. तवम्मी ततो जातो गाहेय इव शान्तनोः दया वर्त रण(ः) की(इा) (त्या)गो यस्य महो-
- 13. त्सनः ॥ ७, ,
  गृहन्वैणयपृश्चित्रयं परिणयन् कर्णस्य वीरिधयं
  योङ्गेषु प्रथय(चिद्ध्र)यं परिभवं- -
- 14. ् स्वां कामस्पिश्यम् । निन्दिन्दिन्यभुजिथयं विकलयन् गोवर्द्धनस्य (थि)यं कुट्येन् थोहिय-
- 15. साच्छ्यं विततवान् खां सावभौमश्रियम् ॥ 8 चीर्श्रियामजनि सामलवर्मादेवः
- श्रीमाझगत्प्रधममङ्गलनामधेयः।
   किम्चर्णयाम्यस्त्रित्तभूषग्रणोपपञ्ची
   दोप-
- 17. (म्मे)नागिष पदं न कृतः प्रभुम्में ॥ 9 तस्योदयी स्तुरभूत् प्रभूतदुर्व्वारवीरेष्विष सह-
- 18. रेषु । ..
  यथन्द्रहा(स)प्रतिविम्यितं खमेकं मुखं सम्मुलमीत्तते स्म ॥ 10
  तस्य मालव्यदेष्या-

- 19. सीत् कन्या तैलोक्यसुन्दरी।
  जगद्विजयमसस्य वैजयन्ती मनोभुवः॥ 11
  पूर्णप्यशे-
- 20. पभूपालपुत्रोणामवरोधने। तस्यासीदप्रमहिपी सेव सामलवर्मणः॥ 12 श्रासी-
- 21. त्योः स्नुरिहानुरूपः श्रीभोजवम्मीभयवंश(दी)पः। पातेषु सर्वामु दशासु ये-
- 22. स्नेहो न लुप्तथ हतं तमथ॥ 13 हा धिक् (क)ष्टमवीरमद्य भुवनं भूयोपि
- 23. कं(कि)रत्तसा-मुत्पातीयमु(प)स्थितोस्तु कुशली शङ्कासु लङ्काधिपः ॥ 14 इति यं गुणगाथाभिस्तुष्टा-
- 24. व पुरू(रु)पोत्तमः ।

  मज्ञयनिथ वाग्वज्ञमयानन्द-महोदधी ॥ 15

  स खलु श्रीविकमपु-
- 25. रसमावासित-श्रीमज्ञयस्कन्धावारात् महाराजाधिराज-श्रीसामल-यम्मेदेवपा-
- 26. दानुध्यात परमवैष्णव परमेश्वर-परमभद्दारक- महाराजाधिराज-श्रीमद्भोज(ः)
  - 27. थीपीएड्रभुक्तथःतःपाति-धधःपत्तनमएडले कीशाम्बी-अष्टगच्छ-ख
  - 28. एडलसं(बद्ध)-उप्यलिकाप्रामे गुवाकादिसमेत-सपादनवद्दोणाधि-
  - 29. क्याटकभूमी समुपगताशेषराजराजन्यकराङ्गीराणक-रा-
- 30. जपुतराजामात्यपुरोहित पीठिकावित्त महाधर्म्भाध्यत्त महा-सान्धिव-

- 31. अहिक-महासेनापति-महामुद्राधिकृत-अन्तरङ्गबृहदुपरिक-महाच्य-
- 32. टलिफ महाप्रतीहार महाभोगिक महान्यूहपति-महापोलुपति-महाग-
  - 33. एस्थ-दौस्साधिक-चौरोद्धरणिक-नीवलहस्त्यश्वगोमहिपाजाविकादि-
- 34. व्यापृतक गौलिमक दएडपाशिक दएडनायक विषयप्त्यादीन् अन्यांध सक-
  - 35. लराजपादोपजीविनोध्यत्तप्रचारोक्तान् इहाकीतितान् चर-भद्रजाती-
- 36. यान् जनपदान् सेतकरांश्व नाह्मणान् नाह्मणोत्तरान् यथाईम्मा-नयति
- 37. वोधयति समादिशति च महमस्तु भवताम्। यथोपरिलिखिता भूमिरियम् ख-
  - 38. सीमाविच्छन्ना तृरापूतिगोचरपर्यन्ता सतला सोदेशा साम्रपनसा स-
- 39. गुवाकना लिकेरा सलवणा सजलस्थ(ला) सगतेषरा सहादशापराधा परि-
- 40. हतसर्वपीडा अचाडभडप्रवेशा अकिश्वत्-प्रप्राह्या समस्तराजभोग-क्-
  - 41. रहिरएयप्रलायसहिता सावर्णसगोलाय भूगु-च्यवन-भ्राप्नुवान-श्री-
  - 42. व्यंजमदिप्रवराय वाजसनेयचरणाय यजुव्वदकरवशाखाध्यायि-
- 43. ने मध्यदेशविनिर्गत(स) उत्तरराहायां सिद्धलप्रामीय-पीताम्बर-
  - 44. शर्मणः प्रपीताय जगन्नाथदेवशर्मणः पीताय विश्वरूपदेवशर्म-
- 45. णः पुताय शान्लागाराधिकृतश्रीरामदेवशर्मणे। श्रीमता भोज-
- 46. वर्मादेवेन। पुराये श्रह्मि विधिवदुद्कपूर्व्वकं प्रता भगवन्तं वामुदेवभ-
  - 47. टारकमुद्दिय मातापिलोरात्मनथ पुण्ययशोभिवृद्धये अचन्द्राकेन्त्र-

- 48. तिसमकालं यावत् भु(भू)मिध्छिद्रन्यायेन श्रीमिद्धणुचकसुद्रया ताम्रशा-
- 49. सनीकृत्य प्रदत्तास्माभिः। भवन्ति चास धर्मानुशंसिनः श्लोकाः॥
  - 50. खदत्ताम्परदत्ताम्वा यो हरेत वसुन्धराम् स विष्ठायां कि(क)मिर्भूत्वा पितृभिः सह प-
  - 51. च्यते॥ श्रीमद्भोजनम्मदेनपादीयसम्बद् ॥ श्रावशदिने १४ [۱] नि श्रतु महास्त नि [ ! ]

#### Translation

Victory to Success !

Verse 1—Among the denizens of Heaven, the Seer Atri was the offspring of Brahman from the fire of his eyes, the Moon was born.

Verse 2—From the Moon was born Buddha, the son of Rohini; from him Pururavas, son of Ila, Fame, Urvasi and Earth chose him as their husband of their own accord.

Verse 4—In this family did appear the venerable being Hari, who in the form of Kṛṣṇa sported with hundreds of milk-maids, became as a partial incarnation (of the supreme being) the central figure of the Mahā-bhārata and carried the burden of the Earth.

Verse 5—Thinking that the three Vedas go to cover (the sins of) men and that they themselves are neither disbelievers in the Vedas, nor are sinfuls, the Varmmans,—the friends of Hari covered themselves with armours in the shape of horripilations, caused by eagerness to study the Vedas and participate in remarkable fights, and thus assuming a highly solemn title and possessing a pair of coverable arms, they lived at Simhapura, like the lions at caves.

Verse 6—(In this family) there was a man, named, Vajravarmman, who was the welfare incarnate of the victorious war-marchs of Yādava soldiers. A poet among poets and a scholar among scholars this Vajravarmman was as if the God of Death to his enemies and moon to his friends.

Verse 7—Like Bhisma from Santanu, from him was born Jatavarmman, to whom compassion was a religion,—fighting a sport, and charity a great festivity.

Verse 8—By imitating the glory of Prthu, the son of Vena,—by marrying Virasri, the daughter of Karna,—by extending his royalty in the Angas,—by humiliating the glory of Kāmatūpa,—by putting to shame the strength of

the arms of Divya,—by putting an end to the fortune of Govardhana and by distributing wealth among Brāhmaṇs, versed in the Vedas, that Jātavarmman manifested his sovereign royal dignity.

Verse 9—Of Vīraśtī was born the fortunate Sāmalavarmmadeva, whose name was the most auspicious in the world. It was not possible to describe him, as the master was endowed with all kingly virtues and bad qualities, even to the slightest extent, did not find shelter in him.

Verse 10—He (Sāmalavarmman) had a prospetous son, who even in battles, full in many irresistible heroes saw only his own face reflected in front of him on his sword

Vetse 11—Through Mālavadevī, he (Sāmalavarmman) had a daughter, Trailokyasundarī, by name. She was, as if, the banner of Cupid, the hero in the conquest of the whole world.

Verse 12—Although the harem (of Sāmalavarmman) was full of daughters of many kings, yet it was Mālavadevi, who became his chief queen.

Verse 13—They had a son Bhojavarmman by name who resembled them and was the illuminator of both the families. Under no circumstances, he was wanting in affection towards deserving persons and thus did he dispell their sorrow (like a lamp retaining oil in every wick on every pot and thus did he dispelling darkness).

Verse 14—O Alas! Has the earth to-day become devoid of heroes? Has a (new) calamity befallen the demons? May the ruler of Lanka remain prosperous in these dangerous times!

Verse 15—By such cologistic verses, Purusottama entolled him, making him plunge into the mighty ocean of Bliss, emanating from speech, identical with Brahman.

From the victory-camp, situated at Vikramapura, the devout worshipper of Visnu, the paramount monarch Right · Honourable Mahārājādhirāja Bhoja, ever remembering the feet of Mahārājādhirāja Sāmalavarmmadeva duly honours, informs and commands all these that are present in the following way: Be it known to you all that I pataka and 91 dronas of land in the village of Upyalika, belonging to the Kausambi-Astagaccha-Khandala, in the Adhahpattanamandala of the Pundra-Bhukti has been denoted by us by means of a copper-plate charter and affixing the illustrious seal of Visnu's wheel to Ramadevasarman, officer-in-charge of the room where propitiatory ceremonies are held, son of Visvarūpadevasarmman, grandson of Jagannāthadevasarman, and great grandson of Pitambaradevasarman,-an immigrant from Madhyadesa and later on settled in the village of Siddhala in the Uttara-Rādhā, belonging to the Sāvarņa Gotra, Bhrgu, Cyavana, Apnuvana, Aurvva and Jamadagni Pravaras, and Vajasaneya Carana, and a student of the Kanva Sākhā of the Yajurveda.

On this 14th day of Stavana in the 5th year of the reign of the illustrious Bhojavarmmadeva.

Approved after this by the Mahākṣapaṭalika

### No.-35. Deopārā Inscription of Vijayasena.

Place: Deopara, Rajsahi, East Bengal.

Language: Sanskrit.

Script: Brähmi of the Northern class, as prevalent in north-eastern India in the 11th century A.D.

Metre: Verses 1, 20, 22, 33, 35—Vasantatilaka, Verses 2, 3, 6, 12, 13, 17, 18, 19, 21, 25, 27, 30, 32—Sārdulavīkrīdīta, Verses 4, 5, 9, 11,23, 26, 31—Sragdharā, Verses 7, 15, 29—Prithvī, Verses 8, 34—Mandākrāntā, Verses 10, 17—Mālinī, Verse 14—Sikhatiņī, Verses 24, 28, 36—Upajāti.

Ref.: Journal of the Asiatic Society of Bengal, Vol. XXXIV, Part I. pp. 128-54. Epigraphia Indica, Vol. I. pp. 305-15. Inscriptions of Bengal, Vol. III. pp. 42-56.

Account: The inscription which is incised on a stone slab was discovered by C. T. Metcalfe in 1865 near the village of Deopārā in police station Godāgārī in the Rajshahi district of East Bengal. The locality round about the findspot of the inscription was explored by a party, organised by Kumar Sarat Kumar Ray of Dighapatiya in 1910, as a result of which an extensive tract of land covered

by old tanks, stone relics and remains of ancient buildings were discovered. The magnificent temple of Pradyumneśvara, whose erection the present Inscription stood on the bank of an enormous tank now known as 'Padumshar'. Scholars identify Vijayapura, mentioned as the capital of Sena kings in Dhoyi's Pavanadūta with the village of Vijayanagar, situated to the south of Deopārā.

(Taken from Inscriptions of Bengal, Vol. III. ed. by Nanigopal Majumdar).

#### Deopārā Inscription of Vijayasena,

#### Text

- ॐ ॐ नमः शिवाय ॥
   वच्नोंशुकाहरणसाध्यसकृष्टमीलिमालयच्छ्रटाहतरतालयदीपमासः । देखास्त्रपामुकुलितं मुखिमन्दुभाभिव्वीच्याननानि हसितानि जयन्ति शम्भोः ॥ 1
  लच्मीवल्लभ-
- 2. शैलजाद यितयोरद्वैतलीलागृहं प्रयुम्नेश्वरशब्दलाञ्छनमधिष्ठानं नम-स्कुम्मेहे। यतालिङ्गनमङ्गकातरत(या) स्थित्वान्तरे कान्तयोहेवीभ्यां कथमप्य-भिन्नतनुताशिल्पेऽन्तरायः कृतः ॥ 2 यत्सिंहासनमोश्वर-
- 3. स्य कनकप्रायं जटामगडलं गङ्काशीकरमझरीपरिकरैर्मचामरप्रक्रिया। रवेतोत्फुल्लफणाधलः शिवशिरःसन्दानदामोरगश्छलं यस्य जयस्यसावचरमो राजा सुधादीधितिः॥ 3 वंशे तस्यामरस्रीवि-
- 4. तत्ततकत्तासाद्तिणो दाविषणात्य-द्गीणोन्द्रेव्वीरसेन-प्रमृतिभिर्मातः कीर्तिमद्भिर्वे। यद्यारिवानुचिन्तापरिचयशुचयः स्क्रिमाध्वीकधाराः पाराशय्येण विश्वथवणपरिसरप्रीणनाय प्रणीताः ॥ 4 तस्मिन् से-

- 5. नान्यवाये प्रतिसुभटशातीत्मादनब्रह्मवादी स ब्रह्मद्रात्याणामजनि कुलशिरोदाम सामन्तसेनः। उद्गोयन्ते यदीयाः स्खलद्रद्धिजलोह्मोलशितेषु सेतोः कच्छान्तेष्वप्सरोभिर्दशरथतनयस्पर्धया युद्धगाथाः॥ 5
- 6. यस्मिन् सङ्गरचत्यरे पदुरटत्तुर्ध्योपहतद्विषद्वर्गे येन कृपाणकालभुजगः खेलायितः पाणिना । द्वेधीभूतविपत्तकुष्ठरघटाविश्विष्टकुम्भस्थलीमुक्तास्थूल-वराटिकापरिकरैञ्ब्योप्तं तद्याप्यभूत् ॥ 6
- गृहात्गृहसुपागतं व्रजति पत्तनं पत्तनाद्वनाद्वनमनुदुतं भ्रमति पादपं पादपात् । गिरेश्गिरिमधिश्रितन्तरति तोयधिन्तोयधेर्यदीयमरिसन्दरीसरकन् पृष्टलप्रं यशः ॥ ७ दुन्धेतानामयमरिनः
- 8. कुलाकोर्णकर्णाटलच्मीलुएटाकानां कदनमतनात्ताहगेकाङ्गवीरः।
  यस्मादबाप्यविहतवसामान्समेदः सुभिक्तां हृष्यत्पीरस्त्यजति न दिशं दिल्णाः
  ' प्रे(त)भत्तां ॥ 8 उद्गन्धीन्याज्यधूमैम्पृगशिशुरसिता-खिन्न-
  - 9. वैद्यानसञ्ची-स्तन्यचीराणि कीरप्रकरपरिचितत्रद्वापारायणानि । येना-सेव्यन्त शेपे वयसि भवभयास्कन्दिभिम्मेस्करीन्द्रैः पूर्णोत्सङ्गानि गङ्गापुलिन-परिसरारएयपुण्यश्रमाणि ॥ 9 श्रचरमपरमात्मज्ञानमो-
  - 10. प्यादमुष्मात्रिजमुजमदमतारातिमाराङ्गवीरः । श्रमवदनवसानीद्वित्रनिर्णिक्षतत्तद्गुणनिवहमहिश्रां वेशम हेमन्तसेनः ॥ 10 मूर्दन्यभेन्द्रचूडामणिचरणरजः सत्यवाद्मराठभितौ शास्त्र श्रोतिरि-
  - 11. वेशाः पद्मुवि भुजयोः कुर्मीव्वीकिणाङ्गः। नेपथ्यं यस जरे सततिमयदिदं रत्नपुष्पाणि हारास्ताङ्कं नूपुरस्रक्षनकवलयमप्यस्य मृत्याङ्गनाः नाम्॥ 11 यदोर्व्यक्षिविलासलन्धगतिभिः शल्येव्विदीर्णोरसां
  - 12. वीराणां रणतो(र्य)वैभववशाद्दिन्यं व पुर्व्धिश्रताम् । संसक्तामरकामिनीस्तनतदीकाश्मीरपताद्दितं वद्यः प्रागिव मुग्धसिद्धमिधुनैः सातद्दमालोक्तिम् ॥ 12 प्रत्यर्थिन्ययकेलिकर्मण पुरः स्मेरं मुखंविश्रतोरे-
    - 13. तस्यैतदसेध कीशलमभूदाने द्वयोरद्भुतम्। शलोः कोऽपिदमे-

ऽवसादमपरः सख्युः प्रसादं व्यधादेको हारमुपाजहार सुहदामन्यः प्रहार द्विपाम् ॥ 13 महाराज्ञी यस्य स्वपरनिखिलान्तः पुरवधू-

- 14. शिरोरत्नश्रेणीकिरणसरिणस्मरचरणा। निधिः कान्ते(ः) साध्वीप्रतिवत्तनित्योज्ज्वलयशा यशोदेवी नाम त्रिभुवनमनोज्ञाकृतिरभूत्॥ 14
  ततित्रजगदीश्वरात् समजनेष्ट देव्यास्ततोप्यरातिवलशातनोज्ज्व-
- 15. लकुमारकेलिकमः। चतुर्जिलिधमेखलावलयसीमविश्वम्भरा-विशिष्टजयसान्वयो विजयसेन-पृथ्वीपतिः॥ 15 गणयतु गणशः को भूपती-स्ताननेन प्रतिदिनरणभाजा ये जिता वा हता वा । इह जगति विषे-
- 16. हे खस्य वंशस्य पूर्व्यः पुरुप इति सुधांशी केवलं राजशब्दः ॥ 16 संख्यातीतकपीन्द्रसैन्यविभुना तस्यारिजेतुस्तुलां किं रामेण वदाम पाणडवच- मूनाथेन पार्थेन वा। हेतोः खद्गलतावतंसितभुजामात(त्र)स्य येनाजिर्जतं सप्ता-
- 17. म्मोधितटीपिनद्वसुधाचकैकराज्यं-फलम् ॥ 17 एकैकेन गुणेन
  यैः परिणतं तेपां विवेकाहते कश्चिद्धन्लपरश्च रत्तति सजलन्यश्च कृत्स्रं
  जगत्। देवोयं तु गुणैः कृतो बहुतिथैदीमान् जधान द्विपो वृत्तस्थानपुपचकार
  च
- 18. रिप्च्छेदेन दिव्याः प्रजाः ॥ 18 दत्वा दिव्यभुवः प्रतिचितिभृतामुर्व्वीमुरोकुर्व्वता वीरासग्लिपिलाञ्छितोऽसिरमुना प्रागेव पत्नीकृतः ।
  नेरथं चेत् कथमन्यथा वसुमती भोगे विवादोनमुखी तलाकृष्टकृपाण्धारिणि
  गता भ-
- 19. इं द्विषां सन्ति ॥ 19 स्वं नान्य-वीर-विजयीति गिरः क्वीनां श्रुत्वान्ययामननस्टिनिगूढरोषः । गौडेन्द्रमद्रवदपाकृतकामरूपभूषं कितिहमिष यस्तरसा जिगाय॥ 20 शूरंमन्य इवासि नान्य किमिह खंराघव श्राधसे स्व-
- 20. दों वर्दन सुध वीर विरतो नाधापि दर्णस्तव। इलम्योन्य-सहन्निशप्रण्यिभिः कोलाहलैः दमाभुजां यत्कारागृह्यामिकैन्नियमितो

निद्रापनोद्क्रमः ॥ 21 पाथात्यचकजयकेलिपु यस्य यावद्गङ्गाप्रवाहमनु-धावति

- 21. नो-विताने। भग्गंस्य मौतिसरिदम्भिस भस्मपङ्कतमोजिमतेव तरिरिन्दुकला चकास्ति॥ 22 मुक्ताः कार्प्यसवीजैम्मरकतशकलं शाकपतेर-लाव-पुष्पै रूप्याणि रक्ष' परिणतिभिदुरैर्कुचिभिद्दीडिमानाम्। छुष्माएडी-वह्नरीणं वि-
- 22. कसितकुसुमैः काञ्चनं नागरीभिः शिद्ध्यन्ते यत्प्रसादाद्वृतिभवजुपां योपितः श्रोतियाणाम् ॥ 23 श्रश्नान्तविश्राणितयज्ञयूपस्तम्भावली द्रागव-लम्बमानः । यसानुभाषाद्वृति सञ्चार कालकमादेकपदोऽपि धर्मः ॥ 24 मेरोरा-
- 23. हतवैरिसङ्कुलतटादाहृय यज्वामरान् व्यत्यासं पुरवासिनामकृत यः स्वर्गस्य मर्तस्य च । उत्तुङ्गैः सुरसद्मभिश्च वित्ततैस्तल्लैश्च शेपोकृतं चक्रे येन परस्परस्य च समं वावाष्ट्रिश्चयोव्वेषुः ॥ 25 दिक् शाखामूलकाराडं गगन-तलम-
- 24. हाम्मोधि मध्यान्तरीर्थं भानोः प्राक्ष्यसमिशिक्षितिमिलदुद्यास्तस्य मध्याहरीलम्। त्रालम्बस्तमभमेकं तिभुवनभवनस्यैकशेषं गिरोखां स प्रयुक्ते श्वरस्य व्यधित वसुमतीवासवः सौधमुच्येः॥ 26 प्रासादेन तवामुनेव हितामध्या
- 25. निरुद्धो मुधा भानोद्यापि कृतोस्ति दक्तिणदिशः कोणान्तवासी मुनिः। श्रान्यामुच्छपथोयमृच्छतु दिशं विन्धोप्यसो वर्द्धतां यावच्छिक्त तथापि नास्य पदवो सीधस्य गाहिष्यते ॥ 27 स्रष्टा यदि सच्यति भूमिचके सुमेष्ठ-मृत्पियङविवर्तनाभिः।
- 26. तदा घटः स्थादुपमानमिसन् सुवर्णकुम्भस्य तद्वितस्य ॥ 28 विलेशयविलासिनीसुकुटकोटिरझाहुर-स्फुरत्किरसमझरीच्छुरितवारिपूरं पुरः। चलान पुरवैरिषः स जलमप्त-

- 27. पौराङ्गना-स्तनैणमदसौरभोचिलतचघरीकं सरः ॥ 29 उचित्राणि दिगम्बरस्य वसनान्यद्धीङ्गनास्त्रामिनो रक्षालंकृतिभिव्विशेषितवपुः शोभाः शतं सुभूवः। पौराद्याध पुरोः शमशानवसतेर्मिन्नाभु-
- '28. जोस्याद्मयां तद्मीं स न्यतनोइरिद्रभरणे सुद्रो हि सेनान्ययः ॥ 30 विल्लीमेभचर्मा हृदयिनिहितस्थूलहारोरगेन्द्रः श्रीखएडचोदभस्मा करमिलित-महानीलरलाचमालः । वेपस्तेनास्य तेने गरुडमणिलतागोन-
- 29. सः कान्तमुक्ता-नेपथ्यन्स्थिरिच्छासमुचितरचनः कल्पकापालि-कस्य ॥ 3 । बाहोः केलिभिरद्वितीयकनकच्छलं धरिलीतलं कुग्वांणेन न पर्यशिपि किमपि स्वेनैव तेनेहितम् । किन्तस्मै दिशतु प्रसन्नवरदोप्यद्वेन्दु-मीलिः
- 30. परं स्वं सायुज्यमसावपश्चिमदशाशेषे पुनर्दास्यति ॥ 32 प्रस्तो-तुमस्य परितश्चरितं च्तमः स्यात् प्राचेतसो यदि पराशरनन्दनो वा तत्तकीर्तिपूर-सुरसिन्धुविगाहनेन वाचः पवित्वयितुमत् तु नः प्रयत्नः ॥ 33 यावद्वास्तोस्पति-
- 31. पुरधुनी भूर्भुवः खः पुनीते यावचानदी कलयति कलोत्तंसतां भूतभत्तुः। यावच्चेतो गमयति सतां श्वेतिमानं विवेदी तावत्तासां रचयतु सवो तत्तदेवास्य कीर्तिः॥ 34 निर्णिकसेनकुलभूपति मीकिकानामप्रनिय-लप्र-
- 32. थनपत्तमलस्तवितः। एषा कवेः पदपदार्थविचारशुद्धद्वदेश्मा-पतिथरस्य कृतिः प्रशस्तिः॥ 35 धम्मीप्रणप्ता मनदास-नप्ता वृहत्यतेः स्त्रिमो प्रशस्ति। चलाने वारेन्द्रक-शिल्पगोष्टांच्डानको राजकान-पाणिः॥ 36

#### Translation

Vetse 1-Out obeisance is to Sira:

May the rays of the light of 'pleasure-chamber' that are put to shame by the brilliance of areath placed on the

head of Pārvati, that is drawn by her through fear of removal of her breast-garment, and the faces of Sambhu, that smile seeing in moonlight the bashful moon-face of Pārvati be victorious!

Verse 2—Our salutation is to the temple entitled Pradyumnesvara, that unique place of manifestation of Lords Visnu and Siva: here through fear of break in embrace the two goddesses—Laksmī and Pārvatī—have taken stand between their lovers, and, thus, have somehow, obstructed the art of complete union of their bodies.

Verse 3—May Moon the foremost of the kings, whose throne is comprised of the golden locks of Lord Siva, who is fanned by the clusters of water-sprays of the Ganges and to whom an umbrella is furnished by the serpent, encircling Siva's head, having for its fringes white and expanded hoods be triumphant !

Verse 4—In the family of that Moon, an witness to continuous amorous sports of divine damsels were born illustrious kings, beginning from Virasena, who ruled over Decean: in order to please the ears of the denizens of Universe, Vyasa composed (host of) good sayings, resembling flow of honey, that were rendered pure as they came in contact with the memory of their achievements.

Verse 5—In that Sena Dynasty was born Samantasena, a crest-garland of Brahmaksatriyas. As he was well-versed in the supreme secret of annihilating hundreds of

best fighters, his war-ballads were sung in the borders of the bridge, rendered cool through contact with dancing waters of the Ocean by nymphs, eager to establish his superiority to the son Dasaratha.

Verse 6—As the enemies, invited by the shrill-sounding drums appeared in the courtyard of battle, he tossed by his arms the sword, resembling the serpent of death. That field is still strewn over with clusters of cowrie-like pearls, fallen from the shattered frontal globes of the scattered elephants of his opponents.

Verse 7—His glory, following closely the caravan of the ladies of his opponents, moved from house to house, city to city, forest to forest and tree to tree. It ascended mountains after mountains and crossed oceans after oceans.

Verse 8—That magnificently brave (king) slaughtered to such an extent the wicked misappropriators of the riches of Karṇāṭa, invaded by hosts of enemies, that the lord of the dead, with the citizens of his country delighted does not even to this day leave the southern quarter, where unobstructed supply of marrow, flesh and fat is yet in plenty.

Verse 9—In his old age he took shelter in sacred hermitages, located in forests on the banks of the Ganges. These hermitages, fragrant with the smoke of sacrificial offerings were packed up with renowned sages, fighting against the terrors of re-birth: here milk appeared in the breasts of hermit-wives, moved at the pitiful cries of young

deer and the multitude of parrots grew familiar with the entire text of the Vedas.

· Verse 10—From him tough in his knowledge of the absolute and supreme spirit was born Hemantasena, the single hero in the matter of slaying enemies, puffed up with the pride of their arms; he was the abode of unendingly manifested and clear virtues of every kind.

Verse 11—In his head he bore the dusts of feet of the Moon-crested God,—in his throat truth,—in ear the mandates of the holy scriptures,—in feet the hair of adversaries and on arms the scars caused by rough bowstring; this much was his decoration under all circumstances, precious stones and flowers, necklaces and earrings, anklets, garlands and golden bracelets being worn by the wives of his servants.

Verse 12—As the spears, accelerated by play of his long arms rent asunder the breasts of the heroes (belonging to the opposite party), they assumed divine bodies through richness of merit accrued in the place of pilgrimage in the shape of the battle-field, and with their chests marked by saffron lines, deposited on the breasts of celestial damsels clinging to them were seen with awe, as before, by timid Siddha couples.

Verse 13—The king bearing a smiling countenance in the sport of bestowing gifts to supplicants and his sword, bearing a pleasant look in the sport of destroying enemics both amassed wonderful skill in confering bounteous gifts: the one brought exhaustion to the enemies,—the other favours to his allies; the one gave necklaces to friends and the other blows to antagonists.

Verse 14—The feet of his wife Yasodevi were rendered bright by series of rays, emitting from crest-jewels, belonging to ladies of both friends and enemies; with her massive reputation constantly shining through devotion to her husband, she, a repository of loveliness gained by her beautiful form the hearts of the three worlds.

Verse 15—From him, the lord of the three worlds and that queen was born Bijayasena, whose boyish pranks were brightened by annihilation of power of the enemy: as this ruler completely conquered the Earth, bounded by the circle of four girdle-like oceans, he was rightly named Vijayasena.

Verse 16—Who indeed can count the kings conquered or killed by him as he indulged daily in wars? In this world he tolerated the application of the title king' to Moon, the propagator of his race only.

Verse 17—With whom shall we find out the similitude of this vanquisher of enemies—with Rama, the chief of innumerable monkey-soldiers or with Arjuna, the commander of the Pāṇḍava Army? By him was gained supreme sovereignty over the Earth girt by seven seas with his mere arm adorned with scimetar.

Verse 18—Of the three Gods, each of whom is perfect in an individual quality, one destroys, the other protects and the third creates the entire universe, all these indiscriminately: this king, constituted of a number of qualities however, exercised discretion and slaughtered enemies, preserved law-abiding citizens and by removing all dangers created his subjects celestial beings.

Verse 19—The sword, marked with writings in blood of heroes was converted into a deed (of transfer) by him in anticipation, as he attempted to accept territories of rival king in exchange of lads, given to them in heaven. Had it not been this, why would the host of adversaries, prone to fall out with one another on the question of enjoyment of Earth stage an withdrawal, seeing him holding his fulldrawn sword?

Verse 20—Hearing this expression of Poets: 'You have gained victory over Nānya and Vīra', he took it in a different sense (to mean: 'you are no vanquisher of braves') and with his secret indignation excited quickly caused the king of Gauda to withdraw and conquered Kalinga, after driving away from that country the king of Kāmarūpa.

Verse 21—Oh! Nānya, falsely you think your humble self to be a hero'; 'Oh Rāghava, why do you boast of yourself?': 'Oh Vardhana, give up your arrogance'; 'Oh Vîta your pride is still undiminished'—with these remarks, cast continuously on one or other of the prisoners, the

watch men of his prison removed the fatigue, springing from sleeplessness of the kings.

Verse 22—As his fleet in his sport of conquest of the Western Dominions advanced along the course of the Ganges, his boat shone like the digit of the moon in the water of the river on Siva's head,—first stuck in the mud of ashes and then released.

Verse 23—Through the favour showered by him wives of Brāhmaṇas, as they amassed great fortune were instructed by city-damsels to recognise pearls from their similarity, with seeds of cotton, pieces of emarald from their resemblance with leaves of Sāka, pieces of silver from their similitude to bottle-gourd flowers, jewels from their likeness with developed seeds of pomegranates and gold from its closeness to blooming flowers of the creepers of pumpkingourd.

Verse 24—Through his prowess, Religion, that became one-legged in course of time moved about quickly in the earth supporting on the rows of stakes, fixed in sacrifices, extended continuously by him.

Verse 25—Calling down the immortals from the slopes of Meru, packed up with the enemies slain by him, that sacrificer effected on exchange of population between heaven and earth. Moreover, by construction of lofty, temples and excavation of extensive lakes he reduced their respective sizes and rendered them similar to one another.

Verse 26—That Indra of Earth constructed a lofty edifice of Pradyumnesvara, having quarters for its wings, olinth and main structure, space for its middle part and mighty ocean for its uppermost part. This structure, a supporting pillar of the palace of three worlds and the only remaining mountain was, as if, the midday mountain,—the meeting ground of rising and setting Sun.

Verse 27—O Sun 1 as this palace obstructs the path of your steeds, in vain, do you still make the sage an inhabitant of the corner of southern direction. Let Agyasta proceed to another direction and Vindhya rise to its utmost capacity: but even then it will not be able to reach the height of this edifice.

Verse 28—The golden jar, placed by him on the top of this temple could compare favourably with a pitcher made by the supreme creator turning the mount Sumeru like a lump of clay on the wheel of earth.

Verse 29—In the front of that Lord,—the enemy of the three cities, he excavated a lake, the waves of which were tinged with rose of lustre, emanating from jewelbits, fixed to tips of crowns of serpent-girls, and on the surface of which bees hovered about, being attracted by fragrance of musk applied on the breasts of city-damsels, engaged in bath.

Verse 30-To that naked Lord (Siva) he gave garments of variegated colours,—to that husband of half of a lady he

granted beauty of hundred girls, with their bodies beautified by jewel-studded ornaments,—to that resident of a crematorium he donated towns packed up with citizens, and that beggar he bestowed unending fortune; a king born in the Sena Dynasty is indeed, proficient in the act of granting protection to the poor.

Verse 31—According to his own sweet will be furnished that holder of skulls at the time of destruction of the universe with an attire: In it nice silken garment took the place of elephant's skin,—broad necklace placed on the breast became the substitute of lord of serpents,—camphordusts replaced ashes,—sapphires, placed on his hand superseded beads,—long emeralds were used in exchange of snakes and lovely pearls took the place of human bones.

Verse 32—By him, bringing the earth under one golden canopy with the help of the sports of his arms no desire was left unfulfilled. And what else the Half-moon-crested Lord, the giver of pleasant boons grant him? Let it be only this: before the end of the last stage of his life may He grant him salvation.

Verse 33—It might be possible for Valmiki and Vyasa to narrate the achievements of this king in details: our attempt here is intended to purify speech only by plunging it into the heavenly stream of his fame.

Verse 34-As long as the river of the city of Indra purifies earth ethereal space and heaven, as long as the

digit of moon remains the head-ornament of Lord Siva, as long as the three Vedas purify the minds of the good—so long may his fame also, remaining as their close companions discharge similar functions!

Verse 35—This eulogy, a broad thread without knots, to which, are fastened pearls in the shape of reputed kings of Sena Dynasty is a composition of poet Umapatidhara, whose intellect has attained maturity through a critical study of sound and sense.

Verse 36—This eulogy has been engraved by Rāṇaka Sūlapāṇī, foremost of the guild of artists of Varendra,—a son of Vrhaspati, grandson of Manadāsa and great-grandson of Dharma.

# No.-36, Naihāṭī Copper-plate of Vallālasena, (12th Century A.D.)

Place: Naihātī, 24-Parganas, West Bengal.

Language: Sanskrit.

Script: Brahmi, as current in the North Eastern India in 12th century A.D.

Metre: Verses 1, 2, 8,: 13—Sārdūlavikrīdita; Verse &—Māndākrānta; Verses 4, 6—Sragdharā; Verses 5 and 21—Āryā; Verses 7, 9, 10, 11 and 12—Vasantatilaka; Verse 14—Sikharinī.

Ref.-Journal of Vangiya-Sähitya-Parishat, Vol. XVII, pp. 231-245. Pravāsī, 1317 B. S. pp. 530-33. Sāhitya,

1318 B.S. Vol XXII, pp. 519-27 and 575-85. Epigraphia Indica, Vol. XIV, pp. 156-63. Inscription of Bengal, Vol. III, pp. 68-80.

Account: The copper-plate was unearthed in 1911 in the village of Nāihātī in the district of 24-Parganas at a distance of about one hundred yards from the western bank of the Ganges. At the top of the plate a seal, containing a tepresentation of Sadāśiva is affixed. According to Rudrayāmala Tanara Sadāśiva is one of the six Sivas: Brahmā, Viṣṇu, Rudra, Iśvara, Sadāśiva and Paraśiva.

#### Naihati Copper-plate of Vallalasena

#### ॐ ॐ नमः शिवाय॥

- 1. सन्ध्या-तागडव-सम्बिधानविलसन्नान्दो-निनादोर्मिभिन्निमर्यादर-
- 2. सार्णवी दिशतु वः श्रयोर्द्धनारीश्वरः । यस्यार्दे ललिताङ्गहारवलनै-रहें च भोभो
- 3. -द्रहेर्नाट्यारमारयैज्जयसभिनयद्वैधानुरोधश्रमः ॥(1). हर्षेच्छाल-परिप्तवी निधिर्पां
- 4. तैलोक्यवीरः सारो निस्तन्द्राः कुमुदाकरा मृगदृशो विश्रान्त-सानाधयः। यस्मिन्नम्युदिते
- 5. चकोरनगराभोगे सुभिद्योत्सवः स श्रीकराठ शिरोमणिव्यिजयते देवस्तभीवल्लभः ॥(2). वंशे
- 6. तस्याभ्युद्यिनि सदाचारचर्या-निहाडिप्रीडां राटामकलितचरैर्भूपयन्तो-ऽनुभावैः शक्ष

- 7. -द्विश्वाभयवितरण-स्थूललच्यावलचैः कीर्त्युक्वोलैः स्निपत-वियतो जित्तरे राजपुताः ॥(3) - तेपाम्ब-
- 8. शे महौजाः प्रतिभट-पृतनाम्भोधिकल्पान्तसूरः कोर्त्त-ज्योत्स्रोज्जूलश्रीः प्रियकुमुद्वनोल्ला-
- 9. -सलीलामृगाङ्गः। श्रासीदाजन्मरक्षप्रणयिगणमनोराज्य सिद्धि-प्रतिष्ठा-श्रोशैलः सखशीलो नि-
- 10. रपधि-करणाधाम सामन्तरोनः ॥(4). तस्मादजनि वृषध्यज-चरणाम्युज-पटपदो गुणाभरणः ।
- 11. हेमन्तसेनदेवो वैरिसरः-प्रस्थहेमन्तः ॥(5). सदमी-स्नेहार्त-दुग्धाम्बुधिवलनरय-अद्धया मा
- 12. -धवेन प्रत्यावृत्तप्रवाहोच्छलितमुर्धनीशङ्कया शङ्करेण। हंसश्रेणी-विलासीज्जलित-
- 13. निजपदाइंयुना विश्वधादा सुत्रामारामसीमाविहरणललिताः कोर्त्तयो यस्य दृष्टाः ॥(6). त-
- 14. -सादभूदिखल-पार्थिवचकवर्तां निर्व्याज-विकम-तिरस्कृतसाहसाहः। दिक्पालचक-पु-
- 15. टमेदेन-गीतकीर्त्तः पृथ्वीपतिव्विजयसेनपदप्रकाशः॥(७). श्राम्यन्ती नाम्बनान्ते यदरि-मृ-
- 16. गर्शां हारमुक्षाफलानि छिन्नाकोणीनि भूमौ नयनजल-मिलत्-कन्नलैक्विद्यतानि। यन्नाचि
- 17. -न्वन्ति दर्भचत्वरणतलास्गिविलिप्तानि गुझा-सग्-भूपा-रम्य-रामालनकलश-धनारलेपलीलाः
- 18. पुलिन्दाः ॥(8). प्रत्यादिराप्तविनयं प्रतिवेशम राजा वश्राम कार्म्युकथरः किल कार्त्तवीर्यः । श्रात्या-
- 19. -भिषेक-विधिमन्त्रपदैनिरीतिरारोषितो विनयवतमर्नि जीवलोकः ॥(9). पद्मालयेव दियः

- 20. -ता पुरुषोत्तमस्य गौरीव वाल-रजनोकर-शेख्रस्य । अस्य प्रधान- -महिषी जगदीश्वर- \*
- 21. -स्य शुद्धान्त-मीलिमणिरास विलासदेवी॥(10). एपा सुतं सुतपसां सुकृतैरसूत वज्ञालसेनम-
- · 22. -तुलं गुणगौरवेन । व्यध्यास्त यः पितुरनन्तरमेकवीरः सिंहासनाहि-शिखरं नरदेव
- 23. -सिंहः ॥(11). यस्यारि-राज-शिशंवः शवरालयेषु वालरलीक-नरनाथपदेऽभिषिक्षाः। दृष्ताः प्रमोद-
- 24. -तरलेंच्चणया जनन्या निश्वस्य वत्सलतया सभयंनिपिद्धाः ॥(12). कीताः प्राणतृण-व्ययेन रभ-
- · 25. सादालिङ्गय विद्याधरीराक्लपं विहर्रन्त नन्दनवनाभोगेषु संसप्तकाः। इत्यालोध्य मुपैः
- 26. स्मर-प्रणायिताभीकैः श्रितः सर्व्यधू-नेत्रन्दीवर-तारणावित्तमयो . यस्यासि-धारापथः ॥(13).
- 27. ददाना सौवर्णं तुरगमुपरागेम्बरमनेर्यदस्योदस्राह्मीदहनि जननी शासनपदम्।
- 28. नृपस्ताम्रोत्कीर्णं तदयमदितो(तौ) वासुविदुधे सतां देनोत्ताप-प्रशमनफलाकालजलदः ॥(14).
- 29- स खलु श्रीविकसपुरसमावासितश्रीमज्जयस्कन्धावारात्। महा-राजाधिराज-श्रीविजय-
- 30- सेनदेव-पादानुध्यात-परमेश्वर-परममाहेश्वर-परमभद्वारक-महाराजा-धिराज-श्री-
- 31. मद्वलालसेनदेवः कुराली। समुपगताशेपराजराजन्यक-राज्ञी-राणक-राजपुत्त-राजा-
- 32. माल-पुरोहित-महाधर्माध्यत् महासान्धिवप्रहिक-महासेनापति-महामुदाधिकृत-

- 33. अन्तरत-वृहदुपरिक महात्तपटलिक महाप्रतीहार-महाभौगिक-महापीलुपति-महा-
- 34. -गण्थ दौस्साधिक -चौरोद्धरिणक-नीवलहस्त्यश्वगोमहिषाजावि-कादिव्यापृतक-गोलिम-
- 35. क-दराडपाशिक-दराइनायक-विषयपत्यादीन् श्रन्यांथ सकलराज-पादोपजीविनोऽध्यद्यत्र-
- 36. चारोक्तान् इहाकीतितान्। चटभटजातीयान् जनपदान् चेत-करांश्र बाह्मणान् ब्राह्म-
- 37. -णोत्तरान् यथाई मानयति बोधयति समादिशति च। मतमस्तु भवतां। यथा श्रीवर्द्धमानभुक्तयन्तः-
- 38. पातिन्युत्तरराहामएडले खल्पदित्तगुवीध्यां खाएडयिद्धा-शासनीतर-स्थित-सिङ्गटिश्री-नय्-
- 39. तुरतः नाडोचाशासनोत्तस्थ-सिङ्गिष्टिश्रा-नदी-पश्चिमोत्तरतः अम्ब-विल्लाशासन-पश्चिमस्थि-
- 40. त सिङ्गिटिश्चा पश्चिमतः कुडुम्बमादिस्यासीमालिदिस्यतः। कुडुम्बमापश्चिम-पश्चिमगति-
- 4 : सीमालिदिविणतः । आऊहागट्टिया दिव्यगोपथ-दिव्यातः । तथा आऊहागट्टियोत्तरगो-
- 42. पथनिःसतपधिमगति सुरकोणागड्डिश्राकोयोत्तरालिपर्यन्त गत-सीमालिद्विणतः नाड्डि
- 43. -नाशासन पूर्व्वसीमालिपूर्वतः जलसोथीशासनपूर्वस्थगोपथार्द-पूर्वतः मोलाडन्दीशासन-
- 44. -पृब्वेश्वित-सिन्नदिश्रा-पर्यन्त-गोपधाईपूर्व्वतः। एवं चतुःसीमा-विच्छित्रः वाल्लहिट्ठाप्रामः श्री-
- 45. वृपम-शङ्करनलेन सवास्तुनालखिलादिभिः काकलयाधिकचत्वारिंश-दुन्मानसमेत-

- 46. त्राहकनवद्रोणोत्तरसप्तभूपाटकात्मकः प्रत्यव्दं कपईकपुराणपञ्चरातीतः पत्तिकः
- 47. समाटविटपः सगर्तोपरः सजलस्थलः सगुवाकनारिकेतः सह्यदशा-पराधः परिह-
- 48. -तसब्वेपीडः तृण्यूतिगोचर्पर्यन्तः श्रचट्मद्रभवेशः श्रकिखित्-प्रप्राह्यः समस्त-राजमो-
- 49. -ग्यक्र(हिरएयप्रत्यायसहितः। वराहदेवशर्म्भणः प्रपीताय भद्रेश्वरदेवशर्मणः पीता-
- 50. य तदमीधरदेवशर्माणः पुताय भरद्वाजसगोताय भरद्वाजातिरस-वार्दस्पल-प्रवराय
- 51. सामवेदकीधुमशाखाचरणानुष्ठायिने आचार्यश्रोत्तवासुदेवशर्मणे अस्मन्मातृश्री-
- 52. विलासदेवीभिः सुरसरिति सूर्योपरागे दत्तहेमाश्व-महादानस्य दक्षिणात्वेनोत्सृष्टः
- 53. मातापित्रोरात्मनथ पुश्ययशोऽभिषृद्धये श्राचन्द्राह्य जितिसमकालं यावत्
- 54. भूमिच्छिद्रन्यायेन ताम्रशासनीकृत्य प्रदत्तोऽस्माभिः। श्रतो भवद्भिः सन्बरे-
- 55. वानुमन्तव्यं। भाविभिरिप भूपतिभिरपहर्रो नर्कपातभयात् पालने धर्मगी-
- 56. रवात् पालनीयं। भवन्ति चात्र धर्मानुशंसिनः श्लोकाः। बहुभिर्व्यमुधा दत्ता राजभि-
- 57 स् सगरादिभिः। यस यस यदा भूमित्तस तस तदाफलं(म्)। भूमिं यः प्रतिगृहाति यथ भू-
- 58. मिं प्रयच्छति । उभी ती पुर्यक्रमीगाँ। नियतं खर्मगामिनी ॥ श्रास्फोटयन्ति पितरो व-

- 59. ल्गयन्ति पितामहाः। भूमिदाता कुले जातः स नस्राता भविष्यति॥ पष्टिं वर्षसहस्राणि खर्गे
- 60. तिप्रति भूमिदः। आद्येषा चानुमन्ता च तान्येव नरके वजेत्।। स्वद्तां परदत्ताम्या यो हरेत
- 61. वसन्धरां। स विष्ठायां कृमिर्भूत्वा पितृभिः सद् पच्यते ॥ इति कमलदलाम्बुविन्दुलोलां थिय-
- 62. मनुचिन्त्य मनुष्यजीवितं च। सकलिमदमुदाहृतम युद्धा न हि पुरुपैः परकीर्त्तयोविलोप्याः॥ जित-
- 63. निखिलितिपालः श्रीमद्वज्ञालसेनभूपालः। श्रीवासुशासने कृतदृतं हरिघोपं सान्धिविप्रहिकम् ॥
  - 64. सं ११ वैशाखदिने १६ थी नि ॥ महासां करण नि ॥

#### Translation

Our obeisance is to Lord Siva.

Verse 1—May the Ardhanātiśvata form of the Lord, comprised of Siva in one half and Pārvati in the other that is the veritable ocean of delight, fathomlesss through waves of sound of Nāndi song, sung during performance of Siva's dance at the twilight of destruction bring welfare unto you! The labour of its two-fold play is crowned with success through movement produced by charming gesticulation in one half and terrible and extranormal speed of the beginning of dancing in the other half.

Verse 2-May moon, the beloved of night, the crestjewel of Lord Siva, on whose rise the ocean swells with
plentitude of joy, cupid vanquishes the three worlds, the

bed of lilies blossoms forth, the fawn-eyed ladies get cured of their pride-disease, festivities, centering round the availability of food in abundance start in the city of Cakoras be victorious!

Verse 3—In his prosperous family were born princes, decorating by their unprecedented dignities the land of Rāḍhā, that attained reputation as the seat of good customs: these princes bathed the firmament by waves of their glories, whose stream became visible, as it gathered mass through their perennial grant of protection to the universe.

Verse 4—In their family was born powerful Samantasena, who was the sun appearing at the end of cycles to the ocean of his enemies army and the moon to the graceful. sports of hily-like friends, with beauty brightened by beamlike fame. A store-house of unending compassion this righteous king was a mountain for the assurance of success in the minds of his friends, attached to him since birth.

Verse 5—From him was born king Hemantasena, a bee attached to the lotus-feet of Lord Siva: having qualities for his only ornaments he was a veritable, winter capable of destroying lakes in the shape of foes.

Verse 6—His glories, beautiful as they travelled upto the boundaries of the garden of Indra were seen by Visnu, who regarded them as the current of Milk-ocean, moving through deep love for Laksmi; by Siva, who was afraid thinking them to be the Ganges, overflowing with currents, moving backward, and by Brahman, who felt proud taking them to be his own abode, shining with spotts of a row of geese.

Verse 7—From him sprang the ruler of Earth Vijayasena by name; a paramount monarch of the whole host of kings, he eclipsed Vikramāditya by his real valour and as such, his glories were sung in the cities of the lords of quarters.

Verse 8—As the wives of his enemies moved about in the forest, big pearls, marked with collyrium, rendered wet by tears were torn from their necklaces and being scattered over the earth became besmeared with blood, gushing forth from their feet, cut by Kuśa: these were collected with care by fowlers, eager for a deep embrace of the jar-like breasts of (those) ladies, beautified by the only ornament of necklace of Guñjā seeds.

Verse 9—In order to curb immodesty, king Parasurāma had to approach every house holding a bow in his hand; this king, however, by incantations, chanted at the time of his coronation-ceremony removed the afflictions of the living world and placed it on the (right) path of modesty.

Verse 10-Like Laksmi, the consort of Visnu and Gauri, the wife of Lord Siva, Vilasadevi, a crest-jewel of all married ladies was the chief queen of this lord of Earth.

Verse 11-Through merits, accrued from performance of the best types of penances she gave birth to her son

Vallalasena. Untivalled by excellence of qualities, this unique hero, a lion among princes ascended, after his father, the throne, resembling a mountain-peak.

Verse 12—As the children of his adversaries felt proud as they received mock coronation to kingship from the hands of boys in the residence of forestrangers, they were prohibited with sighs due to filial affection by their terror-stricken mothers, with eyes quivering in joy.

Verse 13—'Having embraced violently the celestial damsels, purchased at the cost of life, as insignificant as grass, these warriors are rejoicing till the end of cycles in the precints of Nandana forest'—considering this, kings, rendered fearless by god of love took refuge in the path of sword edge (of this king), ornamented by rows of arches in the shape of lotus—like eyes of heavenly girls.

Verse 14—While giving a golden horse on the day of solar eclipse his mother granted a deed of gift; and the king, also, a veritable cloud, appearing out of season and cooling down the heat of poverty assigned it to learned Ovāsu, having engraved it on copper.

From the victory-camp situated in Vikramapura, the paramount monarch, a devotee of Lord Siva, the highly venerable Mahārājādhirāja prosperous Vallālasena, ever remembering the feet of Mahārājādhirāja Vijayasena being in good health duly honours, informs and orders all the members present—vassal kings, feudatory chieftains, queens,

Rāṇakas, princes, ministers, priests, chief justices, ministers' in charge of war and peace, commander-in-chief, keeper of the royal seal, viceroy, Chief Accountant, High Chamber-lain, Provincial Governor, Officer-in-charge of Elephants, head of a village-corporation, officer-in-charge of ecclesiastical affairs, police officer, officer connected with the navy and army, custom receiver, officer entrusted with the punishment of criminals, judge, officer-in-charge of a district, and all other employees of the king mentioned in the list of superintendents not specified here, people of the class of Carras and Bharras, tillers of the soil, the Brāhmaṇas and chief among Brāhmaṇas:

Be it known to you that the village of Vāllahittā, consisting of seven bhu-pāṭakas, seven droṇas, one āḍhaka, thirty-four unmānas and three kākas of land, including dwelling places, canals and wastelands, measured according to Srī Vṛṣabhaśaṅkatanala, yielding an annual income of five hundred kapardaka-purāṇas, situated within the Svalpa-Dakṣiṇa-vīthī, lying within the jurisdiction of Uttara-Rāḍḥa Maṇḍala, belonging to the Vardhamāna-Bhukti and having for its boundaries as follows: to the north of the river Singaṭiā, flowing to the north of the village Khāṇḍayillā,—to the north-west of the same river from the point where it flows to the north of the village Nāḍicā,—to the west of the same river Singaṭiā from the point where it flows to the west of the village Ambayillā,—to the south of the '

dyke, forming the southern boundary of Kudumvama, also of the boundary-dyke going to the western direction to the west of Kudumvama, of the cart-track, lying to the south of Auhagaddiya and of the demarcating ridge of earth, which commencing from the care track to the north of Auhagaddiya goes in a westerly direction to the dyke, serving as the northern boundary of Sutakonagaddiakiya,to the east of the dyke, serving as the eastern boundary of the village Naddina and partly to the east of the cart-track, lying to the east of Jalasothi village, as of the cart-track, running upto the river Singatia to the east of the Moladondi village-along with forest and branches, pits and barren tracts, land and water, betelnut and cocoanut trees, with revenue, yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression along with grass, puti plant and pasture-grounds; not to be entered by Chattas, and Bhattas, free from all sorts of dues and along with taxes and tributes of gold, enjoyed by the king-is given by us, by a copper-place, for as long as the Sun and the Moon endure and the earth lasts according to the principle of Bhumicchidra for the enhancement of the merit and same of myself and my parents as a fee to the preceptor, Sri Ovasudevasarman, son of Laksmidharadevasarman, grandson of Bhadreśvaradevaśarman, grear-grandson of Varāhadevasarman, who belongs to the Bharadvaja gotra, Bharadvaja, Angirasa and Barhaspatya Pravaras and is a follower of a Carana of the Kauthuma Sākhā of the Sāmadeva for the performance of the great-gift in which a golden horse is given away by our mother Vilāsadevī on the occasion of a solar-eclipse on the banks of the Ganges.

Verses 15-20-For translation see other Inscriptions.

Verse 21—In the matter of proclamation of grant of this deed to Ovasu Harighosa, the minister-in-charge of war and peace was appointed announcer by the monarch prosperous Vallalasena, the vanquisher of all kings.

On this sixteenth day of Vaisākha in the eleventh year (of the king's regime).

Endorsed by the king. Endorsed by the Mahāsāndhivigrahika, the Karaņa.

#### Notes

Verse 1—Angahara is a technical term in Indian drama, meaning 'gesticulation' or 'dances', which has 108 sub-varieties: and lalita is one of them.

Verse 9—The afflictions are six in number: they are excess of vain, drought, locusts, rats, birds and encamped kings.

Prose pottion—The villages Vällahittha, Jalasothī, Khāṇḍayillā, Ambayillā and Molāḍandī, mentioned in the Inscription have been identified with modern Bāluṭiyā, Jalasothi, Khāruliā, Ambalgram and Murundī. (Journal of the Vaṅgīya-Sāhitya-Parishad, Vol. XVII, pp. 232-34).

Bālutiyā is about six miles to the west of Naihāţī, the findplace of the copper-plate on the northern boundary of the
Burdwan district. Ambalgram is a station on the Ahmadpur-Katwa narrow gauge section, connecting the two
important stations on the Eastern Railway. A small canal
lying to the south and east of the village Bālutiā is regarded
as the remnants of the river Singhaṭiā, mentioned in the
record.

# No-37. Govindapur Copper-plate of Laksmanasena (12th Century A. D.)

Place: Govindapur, 24-Parganas, West Bengal.

Language: Sanskrit.

Script: The characters belong to a variety of Northern alphabets which may be called the precursors of modern Bengali, and were current in Bengal in the twelfth century A.D.

Metre: Verses 1, 2, 4, 6, 7—Sārdūlavikridīta; Verse 3—Vasantatilaka; Verse 5—Sikharinī; Verses 8, 9—Anustubh; Verse 10—Puspirāgrā; Verse 11—Āryā.

Ref.: Bănglar Itihasa (Second Edition) pp. 327 and 335; Bharatavarșa, 1332 B.S. pp. 441-45; Inscriptions of Bengal, Vol. III. 92-98.

Account: In the year 1919 the plate was unearthed when the excavation work of a tank was going on. After discovery it was sent to Pandit Amulyacharan Vidyabhusan

who exhibited it in a meeting of the Vangiya-Sähitya-Parisat of Calcutta.

### Govindapur Copper-plate of Laksmanasena

#### Text

- ा, श्रों श्रों नमो नारायणाय ॥ विद्युद्यत मणिद्युतिः फणिपतेर्वा-लेन्दुरिन्द्रायु-
- 2. धं वारि खर्ग-तरिक्षनी सित(सि)-शिरोमाला बलाकावितः। ध्यानाभ्यास-
  - 3. समीरणीपनिहितः थेयोङ्गरोद्भृतये भूयाद्रः स भवाति-ताप-भिदु-
- 4. रः शम्भोः कप(र्श)म्बुदः ॥ (1) श्रानन्दोम्बुनिधौ चक्रोरनिकरे दुष्खच्छिदात्य-
- 5. न्तिको वहारे इतमोहता रितपताचेकोहमेवेति धीः। यसामी अस्ता-
- 6. तमनः समुद्यन्याशुप्रकाशाज्ञगत्यविधान-परम्परापरिणतं ज्योति-स्तदास्तो मु-
- 7. दे॥ (2) सेवावनम् तृपकोटि किरीटरोविरम्बृह्मसत्पदनखद्युति-बह्मरीभिः (1)
  - 8. तेजीविपज्वरमुपो द्विपतामभूवन् भूमीभूजः स्फुटमधौपधि-नाथवं
- 9. शे॥ (3) आकौमार-विकमारकखरै दिशि दिशि प्रसन्दिभ दोयशः-प्राले-
- 10. ये रिपुराजवक्र्नलिनम्लानीः समुन्मीलयम् (1) हेमन्तः स्फुटमेव शेनज-
  - उ ३. ननत्ते सस पुण्यावली शालेयाव लिपाक-पीव गुण्यस्तेयां मभूद्रंश
- 12. यः (जः) ॥(4) यदीयरद्यापि प्रचित-भूजतेजःसहचरै यसोभिः शोभ-

- 13. न्ते परिधिपरिणद्धा इव दिशः। सतः काशी-लीला-चतुर-चतुरम्भो-
- 14. धि-लहरीपरीतो(न्त्रॉ) भ(र्त्ता)जनि विजयसेनः स विजयी ॥ 3 प्रत्यू
  - 15. -हः कलिसम्पदामनलसो वेदायनैकाध्वगः सद्प्रामः थितज-
  - 16. इमाकृतिरभूद्रलालसेनस्ततः । यश्चेतोमयमेव शौर्यवि-
  - 17. जयी दत्वीपधं तत् च्यादची सा रचया धकार वशगाः ख-
  - 18. सिन् परेषां थियः ॥ 6 संभुक्तान्यदिगद्गनागणगुणाभो-
  - 19. ग-त्रलोभादिशामीशैरंश-शमर्पेशेन घटितस्तत्त्रभाव-
  - 20. स्फुटैः। दोरुष्म-च्यितारिसप्तर-रसो राजन्यधर्माश्रयः
  - 21. थ्रोमल्लद्मणसेन-भूपतिरतः सौजन्यसोमाजनि ॥ ७ स खलु वि-
  - 22. कमपुर-समावासित-श्रीमज्ञयस्कन्धावारात् परमेश्वरपरमवै-
  - 23. ष्णव-परमभद्दारक-महाराज(1)धिराज श्रीवल्लालसेनदेवपादानुध्या-
  - 24. त-परमेश्वर-परमनारसिंह-परमभटारक-महाराजाधिराज-श्री-
  - 25. महत्त्वमणसेनदेव(ः) छशली। समुपगताशेष-राजराजन्यक-रा-
  - 26. शी-राणक-राजपुत्त-राजामात्य-महापुरोहित-महाधर्माध्यज्ञ-
  - 27. महासान्धिवप्रहिक महासेनापति महामुदाधिकृत अन्तरत-वृहदुपरि-
    - 28. क-महात्तपटलिक-महाप्रतीहार-महाभोगिक-महापीलुपति-महागरा-
  - 29. स्थ-दौःसाधिक चौरोद्धरिणक नौवलहस्त्यश्व- गोमहिपाजाविकादि-न्यापृत-
  - 30. क-गौलिमक-दराडपाशिक-दराडनायक-विषयपत्यादीनन्यांश्च सकल-राज-
    - 31. पादोपजीविनोध्यद्मप्रचारोक्षानिहाकीर्तितान् चर्-भर-जातीया-
  - 32. न् जनपदान्। चेत्रकरान् ब्राह्मणान् ब्राह्मणोत्तरान् यथाई मानयति

- 33. वोधयति समादिशति च मतमस्तु भवताम् । यथा थी-वर्द्धमान-भुक्तयन्तःपा-
- 34. ति-पश्चिमखाटिकायां वेतद्द-चतुरके पूर्वे जाह्यी(स)वन्ती अर्द-सीमा। द-
- 35. चिरो लेट्घदेवमराडपी-सीमा। पिथमे डालिम्बचेत्रसीमा। उत्त-
- 36. -रे धर्मनगर-सीमा। इत्थं चतुःसीमावच्छित्रो तद्देशीय-संव्यवहा-
  - 37. र-पट्पश्वाशतहस्तपरिमितनलेन सप्तदशड(शो)न्मानाधिकपष्टि-भू-
- 38. द्रोगात्मकः प्रतिद्रोग्रे पञ्चदश-पुराण-उ(ग्रो)त्पत्तिनयमे वत्सरेग्र नवश-
  - 39- तोत्पत्तिकः विद्वारशासनः समाटविटपः सजलस्थलः सग(ती)परः
  - 40. सगुवाक-नारिकेलः सह्यदशापराधो परिहृतसर्व्वपीडो अ-
  - 41. चड्ट-भट्ट-प्रवेशोऽकिधित्प्रप्राह्यस्तृग्र-पृति-गोचर्पर्यन्तः गोखा-
- 42. मी(मि) देवशर्म्भणः प्रपीताय। चहलदेवशर्म्भणः पीताय। (१४)निवासदेव-
- 43. शर्मणः पुत्राय वात्स्यसगोत्राय वात्स्य-च्यावन-ग्राप्नुवान-श्रीर्वन जामदग्न्य-प्रव-
- 44. राय सामवेदकौथुम-शाखाचरणानुष्टायिने उपाध्याय श्रीव्यास -देवश-
- 45. म्मेणे पुण्येऽहिन विधिवदुद्वपू(व्वे)कं भगवन्तं श्रीमन्नारायण-भटारक्मुह्श्य मा-
- 46. तापिनोरात्मनश्च पुर्ययशोऽभिवृद्धये राज्याभिषेकसमये उ(त.) सग्गितरवात् श्राचन्द्रा-
- 47. र्कवितिसमकालं यावद्भमिश्चिद्रन्यायेन तामशासनीकृत्य प्रदत्ती-ऽस्माभिः। तद्भवद्भिः स(व्य)रे-

- 48. वातुमनन्त (मन्त)व्यं भाविभिरिष तृपतिभिरपहरे नरकपात-भयात् पालने धम्मेगोरवात्—पालनी-
- 49. यं भवन्ति चात धर्मानुशंसिनः श्लोकाः । भूमि यः प्रतिगृहाित यथ भूमि प्रयच्छति उमी ती पुर्य-
- 50. कम्माणो नियतं ख[गर्ग] गामिनो ॥ [४] खदता परदत्तां वा यो हरेत वसुन्धरां स विष्ठायां कृमिर्भुत्वा पि-
- 51. तृभिः सह पच्यते॥ [७[ इति कमलदलाम्युविन्दुलोलां शियमनुचिन्स मनुष्य-जीवितव सक्लिमदमुदा-
- 52. हतस बुदा नहि पुरुषैः परको [त्त]यो विलोप्याः॥ [10] श्रीमक्षचमण्रसेन-क्षौणीन्द्रः सान्धिवप्रहि-
  - 53. कं नारायणदत्तमकरोत् व्यासशासने दूतं ॥ [11] सम्वत् २

#### Translation

For the English rendering of the verses and first twelve lines of the prose portion see translation of Anulia copperplate of Laksmanasena.

Be it known to you that the village of Viddarasasana, situated in Vetadda-caturaka in Pascimakhāţikā, belonging to Vardhamānabhukti, measuring sixty bhū-droṇas and seventeen unmānas, according to the standard of Nala consisting of fifty-six cubits, prevalent in that region and yielding an annual income of nine hundred purāṇas, at the rate of fifteen purāṇas per droṇa delimited by the river Ganges, setving as half-boundary to the east, by the temple of Lenghadeva to the south, by orchard of pomegranates to the west and by the village of Dhatmanagara to the north,

along with forest and branches, pits and barren tracts, land and water, betelnut and cocoanut trees, with revenue yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression, not to be entered by Cattas and Bhattas, along with grass, pūti plant and pasture grounds is given by us by a Copper-plate-being originally granted on the occasion of the Coronation-for as long as the Sun and the Moon endure and the Earth lasts, according to the principle of Bhūmicchidranyaya for the enhancement of the merit and fame of myself and my parents on this auspicious day after duly touching water and sweating on the name of illustrious Lord Nārāyana to the preceptor Vyasadevasarman, son of Srinivasadevasarman, grandson of Cahaladevasarman, great grandson of Gosvāmidevasarman of the Vatsya gotra, Vatsya, Cyavana, Apnuvan, Aurva and Jamadagnya Pravaras and a follower of the Kauthumasakhā-Carana of the Samaveda.

(For the English rendering of the customary verses see translation of other Instiptions.)

In the matter of proclamation of this grant to Vyasa, the prosperous king Laksanasena made Narayanadatta, the minister-in-charge of war and peace, his messenger (dūta), on the second year of the king's regime.

#### Notes

Verse 4-The reading of the verse is highly corrupt.

The opening line should be read as: ākaumāra-vikasvaraiḥ and the second half as: Senajanana-kṣetraugha-puṇyāvali-śāli-ślāghya-pāka etc.

Verse 7—Samarppanena should be read as: Samarpanena.

Prose-Sri N. G. Majumdar suggests that the village of Viddarasasana is capable of being identified with the village Betad in Howrah District.

# No. 38—Mädhäinagar Copper-plate of Laksmanasena (12th Century A.D.)

Place: Madhainagar, Pabna, East Bengal.

Language: Sanskrit

Script: Northern class of alphabets,—precursors of modern Bengali, as were current in Bengal in the 12th Century A.D.

Metre: Verses 1, 2, 5, 7, 10, 11—Sārdūlavikrīdita Verse 3—Puṣpitāgrā, Verse 4—Sragdharā, Verse 6— Mālinī, Verse 8—Vasantatilaka, Verse 9—Upendravajrā, Verses 12, 13—Mandākrāntā, Verses 14, 15, 16— Anuṣṭubh.

Ref.: Aitihāsika Citra, Vol. I, Part I (1899) pp. 92-94 published by Sri P. N. Choudhuri. Journal of the Asiatic Society of Bengal, Bengal, (N.S.) Vol V (1909) pp. 467. ed. by Sri R. D. Banerji. Inscriptions of Bengal, Vol III ed. by Sri N. G. Majumdar. Account: The Copper-plate was discovered by a cultivator in the village of Madhamagar in the year 1874. This is a single plate measuring 12" by 114". It is engraved on both sides and bears a seal containing a representation of Sadasiva, attached to the top.

(Taken from Inscriptions of Bengal, Ed. by. Sri N. G. Majumdat)

Mādhāinagar Copper-plate of Laksmanasena.

#### Text

#### Obverse

- ा. ॐ ॐ नमो नारायलाय ॥ यसाऽष्ट्रे शारदम्बुदोरसि संडिल्ले-खेव गोरो त्रिया देहार्द्धन हरिं समाधि-
- 2. तमभू यस्यातिचितं वपुः। दीमाकं युतिलोचनतयहचा घोरं दथानो मुखं देवतास-निरस्तदानव-
- 3. गजः पुष्णातु पद्माननः ॥ [1\*] खर्ग्याजलपुण्डरीकममृतप्रादार-धारागृहं श्रहारद्रमपुष्पमीश्वरशि-
- 4. पालद्वारमुक्तामणिः। सीराम्भोनिधिनीवित (') अमुदिनीयुन्देकवैद्दासको जीयान्मन्मथराजपीष्टि-
- 5. कगहाशान्तिद्विजधन्दमाः ॥ [2\*] त्रिभुवनजयसम्भृताववद्यतैः कतुभिरवाधितसन्तिऽभराणाम् । अजनिपत्
- 6. तदम्बये धरिलीवलयविश्वह्यलकीर्जयो नरेन्द्राः ॥ [3\*] पौरा-णीभिः कयाभिः प्रथितगुणगर्थे बीरसेनस्य
- 7. वंशे कर्णाट स्वियाणामजिन कुलशिरोदाम सामन्तसेनः। कृत्वा निर्वारमुन्वीतलमधिकतरान्तृप्यता ना-

- 8. कनदां निर्णिको येन युद्धचिद्रपुरुधिरकणाकीर्णधारः [कृ] पाणः ॥[4] वीराणामधिदैवतं रिपुचमूमारा-
- 9. इमझनतस्ताह्मसयणीयशीर्यमहिमा हेमन्तसेनोऽभवत्। चीरोदा-भरवाससी वसुमती देव्या
- 10. यदीयं यशो रज्ञस्येव सुमेहमीलिमिलितं चौमश्रियं पुष्यति ॥ [5\*] श्रजनि विजयसेनस्तेजसां राशिर-
- 11. स्मात् समर्थिसमराणां भूभृतामेकशेषः। इह जगति विषेहे येन वंशस्य पूर्वः पुरुष इति सुधांशी
- 12. केवलं राजशब्दः ॥ [6\*] भूचकं कियदेतदाष्ट्रतमभूबद्वामन-स्माह्य् णा नागानां कियदाभ्युद्यमुर-
- 13. सालड्वन्ति गूढाड्व्यः। एकाहोयदनूष्ठरश्चति किय्नाश्चन्त-दप्यम्बर् यस्येतीव यशो हिया विभुव-
- 14. नं व्याप्यापि नो तृप्यति ॥ [7\*] तस्मादशेषभुवनोत्सवकारणैन्दु-व्वतालसेन-जगतीपतिरुज्ञगाम । यः
- 15. केवलं न खलु सन्वेनरेश्वराणामेकः समग्रविद्यधामिष चकवत्ती॥[8\* धराधरान्तः-पुरमोलिख-चा-
- 16. सुक्यभूपालकुलेन्द्रलेखा। तस्या त्रियाभूद्रहुमानभूमिरलेच्मी-पृथिन्योरपि रामदेवी॥ [9\*]—-
- 17. वसुदेवदेवकसुतादेहान्तराभ्यामिव श्रीमह्नच्मणसेनमूर्तिरजनि चमापालनारायणः।—
- 18. यनमयजनमिनःसङ्मिलद्भिम्बानुबच्चलात् कृष्टेनाधि...धिक... कमि···[10\*] (आ)
- 19. सोर् गोडेश्वर-श्रोहठहरणकला यस्य कौमारकेलिः कलिङ्गे-नाङ्गामि...
- 20. वे यस प्रां:। येनासी काशिराजः समस्भिव जितो यस... धाराभीर...पा...ध्याति...

- 21. धर्णजरजसा निम्मंमे काम्मंगानि ॥ [11\*] आयोमारं समर-
- 22. भिवदिशामीशितास्ते विमुक्ताः । इ...वपुर्विवयत्तप्य तस्य ति... ष्टी प्रविष्टाः
- 23. त हि स्तियाणां धृपाणः ॥ [12\*] यतारामद्रुगदलस्या शेवाल…
  - 24. पुरो सचिता भूः। प्राणान् सुबन्खवनिषतयो …[॥\*] [13\*]
  - 25. निर्गते यसु धार्यमाग-परिसर्समावासितश्रीमद्दाराजाधिराज...
  - 26. परमभद्वारकमहाराजाधिराज-श्रीवह्यालमेनदेवपादानुध्यात-श्री...
  - 27. ... ...
  - 28. ... ...
  - 29. \*\*\*

#### Reverse

- 30. विक्रमस्य वीरचकवर्तिसाध्येभीम ..... गोमवंशप्रदीपराजप्रताप-नारायण-परम-
  - 31. दी चित-परमबद्याचित्रय-सुमेर...की हावध्वमशेषके लिविक्ली कृतक-
- 32. लिझ-विकमवशीकृत-कागह(पा)वनीमएडलेकचकवित ... गौरेश्वर-
- 33. श्ररपरमनारसिंहपरमभद्यासमहाराजाधिराज-धीमक्षदमणसेनदेवं -पादा विजयनः समु-
- 34. पगताशेपराजराजन्यकराक्षीराणकराजपुत्रराजामास्यमहापुरोहित --महाधम्मध्यत्तमहासान्धि-
- 35. विश्वहिष महासेनापतिमहासुदाधिकृत-श्चन्तरङ्गबृहुदुपरिकमहात्तपट -लिक-महाप्रतीहार-
- 36. महामोगिकमहापीलुपतिमहागणस्थ दौ:साधिकचौरोद्धरणिक-नौ--बलहस्त्यथगोमहिपाजा

- 37. विकादिव्यापृतकगीतिमकदगडपाशिकदगडनायकविषयपत्यादीनन्यांथ-सकलराजपादोपजी-
- 38. विनोऽध्यद्मप्रचारोक्तानिहाकीर्तितान् चट्टभटजातीयान् जनपदान् चेलकरान् ब्राह्मणान् ब्रा-
- 39. चणोत्तरान् यथाहँ मानयन्ति वोधयन्ति समादिशन्ति च मतमस्तु भवताम् । यथा श्रीपौएड्वर्डन-भु-
- 40. क्लन्तःपाति-वरेन्द्यां कान्तापुरा-यृतौ रावणसरिस द्विस्थाने(१)
  पूर्वे चडस्यसापाटक-पश्चिमभूः सीमा
- ' 41. द्तिणे गयनगर-उत्तर(गरोत्तर)भू:सीमा पश्चिमे गुण्डीस्थरा-पाटक-पूर्वभू: सीमा उत्तरे गुण्डीदापणिया-द-
- 42. चिएाभूः सीमा इत्थं चतुःसीमावच्छित्रगोयवगोचराद्यस्य च देव-बाह्मणपाल्य भवद्भिः एक-
- 43. नवतिखाडिकाधिकभूखाडीशतैकात्मक (को) संवत्सरेण कपईकाष्ट-पष्टिपुराणाधिकशत-मूल्योत्पत्तिको दापणिया-
- 44. पाटकः। समाटविटपः सजलस्थलः सगत्तीपरः सग्रवाकनारिकेलः सह्यद-
- 45. (शापराधः परि) हतसर्व्वपीडोऽचट्टभट्टप्रवेशः (स्र) किश्चित्-प्रमाह्यस्तृणपूर्तिगोचरपर्यन्तः दा-
- 46. (मोदर) देवशर्मणः प्रपौत्राय श्रीरामदेवशर्मणः पौत्राय कुमार-देवशर्मणः पुत्राय कैशिक-
- 47. सगोलाय ... प्रवराय श्रथव्यवेदपैप्पलादशाखाध्यायिने शान्त्या-गारिक-
- 48. श्रीगोविन्ददेवशम्भेग्रे विधिवदुदकपूर्व्वकं भगवन्तं श्रीमन्नारायण्-भद्यरकमुद्दिय
- 49- मातापिसोरात्मनश्च पुराययशोऽभिगृद्धये सप्तविंशधावणदिवसे...
  पूर्वकमूलाभिषेकः

- 50. ...ऐन्द्री महाशान्ति...तगति....शिकादि...उत्सज्याचन्द्राक्षं-
- 51. समकालं या (वत् भूमिच्छिद्र)न्यायेन प्रदत्तोऽस्माभिः तद्-भवद्भिः सन्वेरैवानुमन्त-
  - 52. व्यं भाविभिर्षि तृपतिभिर्षहर्षे नर्कपातभयात् पालने धम्म-गौरवात् पालनीयं। भवन्ति
  - 53. चात धर्मानुशंसिनः श्लोकाः (1) भूमि यः प्रतिगृहाति यथ भूमि प्रयच्छति उभी ती पुर्यकर्मा-
  - 54. (शौ नियतं खर्गगामिनौ ॥ [14\*] बहुभिव्वेसुधा दत्ता ) राजभिः सगरादिभिः यस यस यदा भूमि-
  - 55. स्तस्य तस्य तदा फलं ॥ [15\*] (श्रास्फोटयन्ति पितरो धरगयन्ति पितामहाः) भूमिदोऽस्मत्कुले जातस्य न-
    - 56. खाता भविष्यति (॥) [16\*] ... ... 57. ... ... ... ... ...

#### Translation

Om Om, Our salutation is to Lord Natayana!

May that five-faced Lord Siva, who holds on his lap the consort Gauri, resembling a flash of lightning on a piece of autumnal cloud, sustains Hari in the half of his most wonderful body, and bearing a countenance, rendered terrible by the splendour of three eyes, imitating the lustre of dazzling Sun becomes a terror omong Gods and thereby subdues elephant like demons—flourish 1 Verse 2—May the Moon-God, the priest of king Cupid in the propitiatory ceremony intended to bring in his prosperity,—the full-blown lotus in the waters of the Heavenly Ganges, the shower-bath of volumes of nectar, the flower of the tree of enjoyment, the pearl in the crest-ornament of Lord Siva, the very life of the Milk-Ocean be victorious—the Moon-God, who alone cause the beds of lilies to blossom!

Verse 3—In his family were born kings, whose fame did not remain confined within the limits of the Earth: by extending sacrifices, that were collected by subjugation of the three worlds they caused the sessional sacrifices of Gods to proceed unhampered.

Verse 4—In the family of Vīrasena, rendered illustrious by legends of the Purāṇas was born Sāmantasena, a head-garland of the host of Karṇāta-kṣattriyas: as he divested the surface of the Earth of all heroes, he became extremely pleased and washed on the Heavenly Ganges his scimitar, the edge of which was besmeared with drops of blood of belligerent enemies.

Verse 5—From him was born Hemantasena of marvellous power and personality: as he had taken the warrior's vow to annihilate the forces of his enemies, he was to the heroes a presiding God. His reputation, stuck to the summit of the mount Sumeru augmented the beauty of a silken garment of the gem-like Earth having the Milk-Ocean for its apparel of inferior quality.

Verse 6—from him sprang Vijayasena, a bundle of splendour, the foremost of the kings, marching forward in wars: in this world he tolerated the application of the epithet 'king' to the Moon, the progenitor of his race alone.

Verse 7—'Only a small portion of the Earth was covered by the footstep of Visnu, assuming the form of a dwarf; an insignificant penetration (in the nether regions) is effected by the snakes, devoid of feet, and as such moving on their breasts; only a little distance is covered by the thighless one (the charioteer of the sun) in course of a day, and that too in space',—taking these into consideration his fame got ashamed, as it were, and did not rest satisfied even after encompassing the three worlds.

Verse 8—From him was born the ruler of the Earth Vallalasena, a moon, spreading festivities in the entire universe: he was the foremost not only of all monarchs, but of all scholars, as well.

Verse 9—Rāmadevī, a crest-gem of the harems of all kings, a moon, belonging to the family of Cālukya kings, and respected (equally) even by the Goddess of fortune and the Earth was his spouse.

Verse 10-From them, who were, as if, none other than Vasudeva and Devaki, assuming different bodies sprang the monarch Kṛṣṇa, holding the body of the illustrious Laksmanasena.

Verse 11—The art of forcible seizure of the goddess of fortune, belonging to the lord of Gauda was his boyish prank: his first was with the damsels of Kalinga. By him the king of Kāsī was vanquished in the battle-field and ... the original deeds were rendered ... by dusts of feet of....

Verse 12—Ever since his childhood...those rulers of the quarters were set free by him ;.....the scimitar of Ksatriyas...

Verse 13—Where by the lustre of leaves of trees, growing in pleasure-gardens ... the rulers of Earth give up their lives.

From the camp, situated in the vicinity of Dhāryyāgrāma the lord of Gauda, the paramount monarch, the
devotee of Viṣṇu, the Right Honourable Mahārājādhirāja
illustrious Lakṣmaṇasena, the foremost of all heroes, the
lord of the whole earth, the lamp of the line of the Moon,
a veritable Nārāyaṇa endowed with royal glory, the
supreme initiated one, the foremost of the Brahmakṣattriyas
...... who smashed Kalinga by his unending sports and
brought under subjugation Kāmarūpa by his valour, the
unique paramount sovereign in this Earth, ever remembering
the feet of Right Honourable Mahārājādhirāja Vallālasena
duly honours, informs and orders all members present—

Vassal Kings, feudatory chieftains, queens, Rāṇakas, princes, ministers, priests, chief justice, minister-in-charge of war and peace, Commander-in-chief, keeper of the royal seal, Viceroy, Chief Accountant, High Chamberlain, Provincial Governor, Officer-in-charge of Elephants, Head of a village corpotation, officer-in-charge of ecclesiastical affairs, Police officer, Officer connected with the Navy and the Army, Custom receiver, Officer entrusted with the punishment of criminals, judge, officer-in-charge of a district, and all other employees of the king, mentioned in the list of superintendents, not specified here, people of the class of Carras and Bhatras, tillers of the soil, the Brāhmaṇas and the chief among the Brāhmaṇas:

Be it known to you that the village of Dāpaṇiyāpāṭakā, situated on Rāvaṇa lake in the Kāntāpura-vṛṭii of Varendtī, falling within the jurisdiction of Pauṇḍravardhanabhuktī, measuring One Hundred Bhūkhādīs and sixty-one khādikās, and yielding an annual income of one hundred Putāṇas and sixty-eight Kaparddakas, and meant for the maintenance of Brāhmaṇas and Gods by you and having the four boundaries as follows: to the east the land lying on the western side of Caḍaspasāpāṭaka, to the south the land lying on the northern side of Gayanagara, to the west, the land lying on the eastern side of Gundisthirāpāṭaka, and to the north the land lying on the southern side of Gundidāpaṇiyā, along with forest and branches, land and water, pits and

barren tracts, betelnut and cocoanut trees, with revenue yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression, not to be entered by Cattas and Bhattas, free from all sorts of dues and along with grass, pūti plants and pasture grounds is made over by us, for as long as the Sun and the Moon endure and the Earth lasts, according to the principle of Bhumicchidra for the enhancement of religious merit and fame of myself and my parents on the twenty-seventh day of Sravana on the occasion of Aindri Mahasanti (performed in connection with) first coronation, after duly touching water and swearing on the name of venerable Lord Nārāyana to prosperous Govindadevasarmman, the officer-in-charge of the house of propitiatory rites, a son of Kumaradevasarmman, grandson of Ramadevasarmman and great grandson of Damodaradevasatmman, belonging to Kausika Gotta,... Pravara and a student of the Paippaladasakha of the Atharvaveda. So it behoves you all to give your approval to it. Through fear of going to hell in case of its confiscation and hope of acquisition of merit in case of its protection, this grant should be protected by kings of posterity.

Thus run the verses, enjoining Dharma on this account.

Verses 14, 15, 16—For translation see English rendering of other Inscriptions.

#### **Hotes**

The Inscription throws new light on the history of the Senas of Bengal. The points revealed by it are detailed below:

(1) Verse no. 4 of this plate is analogous to verse no. 5 of the Deopārā Inscription. The last half, of verse no. 6 of this plate is exactly identical with that of verse no. 16 of the Deopārā Inscription. Verse no. 2 of this plate, containing a fine description of the Moon God has been ascribed to Umāpatidhara in the Saduktikarņāmṛta of Srīdhara. This makes the tradition, recorded by Merutuṅga in his Prabandhacintāmaṇi that Umāpatidhara was a minister of Lakṣmaṇasena probable. This supposition helps us to reconstruct verse no. 12 of the Plate, in which most of the letters have disappeared through corrosion. A few expressions, retained in this verse correspond to those of a

this that, those eight lords have entered his frame in small fragments: a scimitar of a Kşattriya does not strike a surrendering enemy.

- (2) Sāmantasena has been described as the foremost of Karnāta-Kṣattriyas and Lakṣmaṇasena has been referred to as the chief Brahmakṣattriya. The Senas hailed from Karnāta and belonged to the Brahmakṣetri Caste.
- (3) Vallālasena was a great scholar. This is corroborated by the ascription of the two works 'Dānasāgata' and 'Adbhutasāgara' to Vallālasena. A few verses attributed to him are found in the Saduktikatņāmīta also.
- (4) Vallalasena married the daughter of a Calukya King.
- (5) Laksmanasena deprived the Gauda king of his fortune when he was a mere boy during the regime of his father. This Gauda king, in all probability was a king belonging to the Pāla dynasty. He vanquished the king of Kalinga and brought under subjugation the lord of Kāmatūpa. According to Srī Majumdar this king of Kāmrūpa was Rāyārideva, grandfather of king Vallabhadeva, whose inscription dated 1184-85 A.D. records the conflict of his grandfather's army with the elephants of Bengal. Srī Majumdar suggests that the king of Kāsī, defeated by Laksmanasena may be king Jayacandra.

The villages mentioned in the grant have not been identified.

# No.-39. Sunderban Copper-plate of Laksmanasena (End of the 12th, Century A.D.)

Place: Sunderban, West Bengal.

Language: Sanskrit

Script: - Proto-Bengali

Metre: Verses 1, 2, 4, 6, 7—Sārdūlavikrīdita, Verse 3—Vasantatilaka, Verse 5—Sīkharinī, Verses 8, 9—Anustubh, Verse 10—Mālinī, Verse 11—Ātyā.

Ref.: Essay on Bengali Language & Literature (Bengali) Part II, p. 371 Ed. by Pt. Ramagati Nyayaratna Mitrodaya, Vol I. No. 6 p 37 Ed. by Hiranmoy Mukherji Bhārati, Vol. IV, pp 495-462 Ed. by Kailascandra Sinha Inscriptions of Bengal, Vol. III, pp 169—172 Ed. by Sri Nanigopal Majumdar.

Account: The Copper-plate was discovered sometime about the year 1868 by Late Babu Haridas Dutt, Zamindar of Majilpur in excavating a tank in the village of Bakultala to the south of Kasinagar in the Diamond Harbour Sub-Division of the district of 24-Parganas (Bhāratavarṣa, 1332 B.S., p. 622). Unfortunately the Copper-plate was lost soon after its discovery. Sri Majumdar says: 'This appears to have been a single plate engraved on both sides, bearing the seal of Sadāsiva soldered to the top.'

# Sunderban copper-plate of Laksmanasena. Abstract of Text

स खलु श्रीविकमपुरसमावासितश्रीमञ्जयस्कन्धावारातः महाराजाधि-राज-श्रीवञ्चालसेनपादानुध्यातपरमेश्वरपरमनारसिंहपरमभट्टारकमहाराजाधिराजः श्रीमल्लदमण्येनदेवः (कुरालो ) (समुपगताशेष ) राजराजन्यकराहीराणक-राजपुतराजामात्य पुरोहित - धम्माध्यज्ञ महासान्धिवित्रहिक - महासेनापित-महा-मुद्राधिकृतअन्तरङ्गबृहदुपरिकमहात्तपटिनकमहाप्रतीहार - महाभोगिकमहापीलु-पतिमहागणस्य - दौःसाधिक - चौरोद्धरिणकनीवलहस्त्यश्वगोमहिपाजाविकादि -व्याष्ट्रतकगीलिमकद्राडपाशिकद्राडनायकविषयपत्यादीन् अन्यांश्व सकलराजपादी-पजीविनोऽध्यस्त्रचारोक्तानिहाकीर्तितान् चट्टभटनातीयान् जनपदान् चेत्रकरान् ब्राह्मणान् ब्राह्मणोत्तरान् यथाई मानयति वोधयति समादिशति च । मतमस्तु भवतां यथा पौएडवर्डनभुक्तयन्तः-पातिखाडीमएडले कान्तसपुरचतुरके पूर्वे शान्त्यागारिकप्रभामशासनं सोमा दित्यो चिताहिखातार्दं सोमा पश्चिमे शान्त्यागारिक-रामदेवशासन-पूर्व्यपारवेः सीमा उत्तरे शान्त्यागारिक-विष्णु-पाणिगडोलो-केशवगडोलीभूमि सोमा इत्थं चतुःसीमाविद्यनः श्रीमदुश्रमाधव-पादीयस्तम्माङ्कित द्वादशाङ्गलाधिकहस्तेन (१) द्वार्तिशदस्तपरिमित्रोन्मानेनो-, धस्तया सार्द्धका किणीद्वया धिकलयोविंशत्युनमानोत्तरसा डिकसमेतः भूदोणलयात्मकः सम्वत्सरेण पञ्चाशत्पुराणोत्पत्तिकः सवास्तु विहः मण्डलमामोयः कियानपि भूभागः समाटविटपः सजलस्थलः सगर्तीपरः सगुवाकनारिकेलः सह्यदशापराधः परिहतसर्व्वपीडोऽचट्टभदृप्रवेशोऽिकश्चित्प्रप्राह्यस्तृण्यूतिगोचरपर्यन्तः जगदर-देवशर्मणः प्रवीवाय नारायणधरदेवशर्मणः पीवाय धरदेवशर्मणः पुत्राय गर्गसंगोलाय अङ्गिरोष्ट्रहरूपत्युशनगर्गभरद्वाजप्रवराय अरुग्वेदाश्वलायन -शाधाष्यायिने शान्त्यागारिकश्रीकृष्णघरदेवशर्मणे पुग्येऽहनि विधिवदुदक-पूर्वेकं भगवन्तं श्रीमनारायणभटारकमुहिश्य मातापित्रोरात्मनश्च पुर्यय-शोऽभिरुद्धये उत्स्ज्याचन्द्रार्कितिसमकालं यावत् भूमिच्छिद्रन्यायेन ताम्रशासनीकुल प्रदत्तोऽसाभिः। तद्भवद्भिः सर्वेरेवानुमन्तव्यं भाविभिर्षि नृपतिभिरपहरणे नरकपातभयात् पालने धर्मगौरवात् पालनीय र ॥

> भवन्ति चास धर्मानुशंसिनः श्वोकाः ॥ भूमि यः प्रतिगृहाति यश्च भूमि प्रयच्छति । • रभी तौ पुण्यकम्मीणौ नियतं खर्मगामिनी ॥

खदत्तां परदत्तां वा यो हरेत वसुन्धरां ।

स विष्टायां कृमिर्मृत्वा पितृभिः सह पच्यते ॥

इति कमलदलाम्बुविन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितव ।

सकलमिदमुदाहत्त्र बुष्वा नहि पुरुषैः परकोत्त्रयो विलोप्याः ॥

श्रीमहादमणसेनदौरणोन्द्रो सान्विविष्ठहिकं नारायणदत्तमकरोत् कृष्णधरस्य
शामने दृतं ॥

सं २ माघदिने १०थी नि महासा नि ॥

#### Translation

Verse 1-7-For Translation see English rendering of the Anulia Copper-plate Grant of Laksmanasena.

From the Victory-camp situated in Vikramapura, the paramount monarch, a devotee of Lord Narasimha, the highly venerable Mahārājādhirāja prosperous Laksmaņasena, ever remembering the feet of Mahārājādhirāja Vallālasena, being in good health duly honours, informs and orders all members present-vassal kings, feudatory chieftains, queens, Ranakas, princes, ministers, priests, chief justice, ministersin-charge of war and peace, commander-in-chief, keeper of the royal seal, Viceroy, Chief Accountant, High Chamberlain, provincial governor, officer-in-charge of elephants, head of a village corporation, officer-in-charge of ecclesiastical affairs, police officer, connected with the navy and army custom receiver, officer entrusted with the punishment of criminals, judge, officer-in-charge of a district, and all other employees of the king, mentioned in the list of

superintendents, not specified here, people of the class of Cattas and Bhattas, tillers of soil, the Brahmanas and the chief among Brahmanas:

Be it known to you that, a plot of land of the village Mandalagrama, along with a homestead, measuring three Bhūdronas, one Khādikā, twenty-three Unmanas and two and a half Kākiņīs, according to the standard of thirty-two cubits being equal to one Unmana and one cubit being equal to twelve angulas and yielding an annual income of fifty Puranas, lying within the jurisdiction of Kantallapura-Caturaka, belonging to Khādi-mandala of the Paundravardhana-Bhukti, and having for its boundaries-the land granted to Prabhasa, the priest-in-charge of the room where propitiatory rites are performed to the East, half of Citadi canal to the south, the eastern side of the land granted to Rāmadeva, the priest-in-charge of the room where propitiatory rites are performed to the west, the land belonging to Visnupānī Gadoli and Kesava Gadoli, both such priests-incharge to the north-along with forest and branches, pits and barren tracts, land and water, betelnut and cocoanut trees, with revenue yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression, along with grass, puti plant and pasture grounds, not to be entered by Cattas and Bhattas, free from all sorts of dues is given by us for the period of duration of the Moon, Sun and the Earth by a Copper-plate, according to the principle of Bhūmicehidra for the increase of merit and fame of myself and my parents on this auspicious day having duly teached water after remembering Lord Nārāyaṇa to Kṛṇṇadhara-devaiarmman, the priest-in-charge of the room where propinatory tites are performed, son of Narasimhadharadeva-farmman, grandson of Nārāyaṇadharadevaiarmman, andgreat grandson of Jagaddharadevaiarmman, belonging to Gārgya Gotra, Añgirasa, Bṛḥaspati, Ufanas, Garga and Bharadvāja Pravaras and a student of the Afvalāyaṇa Sākhā of the Rgveda.

Therefore, it behaves you all to give your assent to it. Through lear of going to Hell in case of its confiscation and hope of acquisition of merit in case of its protection, it should be protected by kings of posterity. Thus run the verses enjoining Dharma in this matter:

Verses 8-10-For Translation see English rendering of other Inscriptions.

Verse 11—In the matter of proclamation of this grant to Kṛṣṇadhara, the illustrious Lakṣmaṇasena, the Indra of the Earthly region appointed as messenger Nārāyaṇadatta, minister-in-charge of War and Peace.

On this tenth day of Māgha in the second year of the king's reglme. Endorsed by the illustrious king. Endorsed by the Mahāsāndhivigrahika.

# No. 40 — Tarpanadīghi Copper-plate of Laksmansena. (12th, Century A.D.)

Place: 'Tarpanadighi, West Dinajpur, West Bengal.

Language: Sanskeit.

Script: The characters belong to a variety of the northern alphabets which may be called the precursors of modern Bengali, as current in the North-Eastern India in the 12th. century A.D.

Metre: Verses 1, 2, 4, 6, 7, 8—Sārdūlavikrīdīta, Verse 3—Vasantatilaka, Verse 5—Sikhatinī, Verses 9, 10, 11—Anustubh, Verse 12—Mālinī, Verse 13—Āryā.

Ref.: Journal of the Asiatic Society of Bengal, Vol. XLIV (1875), Part 1, pp. 11; Journal of the Vangiya-Sāhitya Pariṣat, Vol. XVII, pp. 135; Epigraphia Indica, Vol. XII, pp. 6; Inscriptions of Bengal, Vol. III, pp. 99-105.

Sir Ernest Robinson brought it to Calcutta and sold it to the Vangiya Sāhitya Parisat.

(Taken from Inscription of Bengal, Vol. III Ed. by N. G. Majumdar)

### Tarpanadighi copper-plate of Laksmanasena.

- ॐ ॐ नमो नारायणाय ॥ विद्युद्यत मणिद्युतिः फणिपतेर्व्या-लेन्दुरिन्द्रायुधं वा-
- 2. रि खर्गतरिङ्गणी सितशिरीमाला बलाकावितः। ध्यानाभ्यास-समीरगोपनिहितः
- 3. श्रेयोऽडुरोद्भृतये भूयाद्वः स भवातितापभिदुरः शम्भोः कपर्दाम्युदः ॥ [1] आ-
  - 4. नन्दोम्बुनिधो चकोरनिकरे दुष्खच्छिदात्यन्तिकी क्हारे हतमोहता-
- 5. रतिपतावेकोऽहमेवेति धीः। यस्यामी अमृतातमनः समुद्यन्याशु
  - 6. शाज्ञगत्यत्विध्यानपरम्परापरिणतं ज्योतिस्तदास्ताम्मुदे ॥[2] सेवावन-
- 7. भृतपत्रोटिकिरीटरोचिरम्यु(म्यू)ससत्पदनसम्प्रतिवस(स)रोभिः। तेजो-
  - 8. विपज्वरसुपो द्विपतामभूवन् भूमीभुजः स्फुटमधौपधिनाधवे-
- 9. शे ॥[3] श्राक्षीमारविवस्तरेहिंशि दिशि प्रस्वन्दिभहोंयेशः प्रालेये-रिरा-
- 10. जबहून लिनम्लानीः समुन्मीलयन् (1) हेमन्तः स्फुटमेय(व)सेनजनन-. चोही-
  - 11. षपुण्यावलीशालिश्वाष्यविपाकपीवरगुणस्तेपामभूद्वंशजः (॥) [4] यदोदेर-
    - 12. दापि प्रचित्रभुजतेजःसहचर्यशोभिः शोभन्ते वरिधिवरि-

- 13. गुद्धा इव दिशः। ततः काश्चीलीलाचतुरचतुरम्भोधिलहरी-परीतोर्वी-
- 14. भर्ताजनि विजयसेनः स विजयी ॥ [5] प्रत्यूहः कलिसम्पदा-मनलसो वेदा-
- 15. यनैकाध्यगः सङ्गामः धितजङ्गमाकृतिरभूद्रलालमेनस्ततः। यथे-तोम-
  - 16. यमेव शौर्यविजयी दत्वीपधं तत्त्वणादचीणा रचयाधकार वशगाः
- 17. खिसन् परेषां श्रियः ॥ [6] संभुक्तान्यदिगङ्गनागणगुणामोग-प्रतोभाहिशा-
  - 18. मोशैरंशसमर्पेणेन घटितस्तत्तत्त्रभावस्फुटेः । दोरुष्मच्पि-
- ं 19. तारिसङ्गरसो राजन्यधर्माश्रयः श्रीमल(त्त) दमणसेन-भूप तिरतः सौ-
- 20. जन्यसोमाजनि ॥[7] शश्वद्धन्धनभयाव्वि(द्वि)मुक्तविपयास्तनमाल-निष्ठीकृतस्वान्ता या-
- 21. न्तु कथन्न नाम रिपवस्तस्य प्रयोगाञ्चयम् । येरात्मप्रतिविम्बिते-ऽपि निपतत्पत्नेऽपि
- 22. चर्चतृषेप्यहतेन यतस्ततोऽपि सपरो देवः परं वीदयते ॥ [8] स रालु थीविक-
- 23. मपुरसमावासि(सि)त श्रीमज्ञयहक्तन्धावारात् महाराजाधिराज-श्रीवज्ञालसेन-
  - 24 देवपादानुध्यात-परमेश्वरपरमवैष्णवपरमभटारकमहाराजाधिराज-
- 25. थीमल(हा)च्मणसेनदेवः कुशली। समुपागताशेपराजराजन्य-वराशी-
  - 26. राणकराजपुत्रराजामात्यपुरोहितमहाधर्माध्यत्तमहासान्धिवद्रहि-
  - 27. कमहासेनापतिमहासुदाधिकत-श्रान्तरङ्गवृहदुपरिक्रमहास्तपटलिक-

#### Reverse

- 28. महाप्रतीहारमहाभोगिकमहापीलुपतिनहागणस्थदौस्याधिकचौरो-
- 29. दरणिक्रनावलहस्त्यथगोमहिषाजाविकादिव्याप्तकगोलिमकदण्ड-पाशि-
- 30. कदएडनायकविषयपत्था(त्या)दीन् नन्यांश्च सकलराजपादोपजीवि-नोध्यत्त्रन-
- 31. चारोक्षा निहाकी तितान (न्) चट्टभट्टजातीयान् जनपदान् चेत्र-करांध त्रा-
- 32. झणान(न्) ब्राह्मणोत्तरान् यथाई(दे) मानयति योधयति समा-दिशति च (1) मतम-
- 33. स्तु भवतां यथा श्रीशेएड्वर्डनभुक्तयन्तःपातिवरेदान् पूर्वे युद्ध-विद्यारीदेव-
- 34. तानिकरदेया म्मणभूम्याडावापपूर्वालिः सीमा । दक्तिरो निवड-हार-पु-
- 35. व्हरिएो सोमा। पश्चिमे नन्दिहरिपाकुएडी सोमा (1) उत्तिरे मोल्लानवाहीसीमा। इ-
- 36. थं (थं) चतुःसीमाविद्धमस्तत्रत्यदेशव्यवहारनलेन देवगोपथाय-सारभूविहः
- 37- पञ्चोनमानाधिक्षविरात्युत्तराडावापशतैकात्मकः संन्व(व)त्सरेण क्ष-र्वयु-
  - 38.' राणमार्दशतैभोत्पत्तिको वेज्ञहिष्टी-प्रामीयभूभागः समाटविटपः
  - 39. सजलस्थलः सगतीयरः सगुवाननारिकेलः सद्यदशापराधः परि-
  - 40. ह (ह) तसव्येपी हो ऽचहमहत्रवेशो ऽकि धित्प्रमाह्यस्तृण रूतिगोचर-
- 41. पर्यन्तः हुतारानदेवराम्मणः प्रयोताच मार्क्तदेवदेवराम्मणः पौताय सन्
  - 42. दमीधरदेवशर्मणः पुत्राय भारद्वाजसगोक्षाय भरद्वाज-याहिरम-

- 43. वाईस्पलप्रवराय सामवेदकीश्वमशालाचरणानुष्ठायिने हेमाश्वर-
- 44. धमहादानाचार्य-श्रीईश्वरदेवशर्मणे पुण्येऽहिन विधिवदुदकपू-
- 45. व्हें भगवन्तं श्रीमनारायणभद्वारकसुद्दिश्य माताविहोरात्मनश्च पु-
- . 46. ग्ययशोभिवृद्धे दत्तहेमास्यद(श्वर)थमहादाने दिन्णाते(त्वे) नोत्सज्य श्रा-
- 47. चन्द्राक्कं चितिसमकालं यावत् भूमिच्छिद्रन्यायेन तामशासनीकृत्य प्र-
- 48. दत्तोऽसाभिः॥ तद्भवभिः(द्भिः) सन्वरेवानुमत्त(न्त)न्यम्। भाविभिरपि नृपति-
- 49. भिरपहरणे नरकपातभयात् पालने धर्मगौरवातः पालनीयम्। भ-
- र 50. वन्ति चाल धर्मानुश(शं)सिनः श्लोकाः। यहभिवेसधा दत्ता राजिभिस्सगरादिभिः।
- 51. यस यस यदा भूमित्तस तस तदा फर्ल ॥ [9] भूमि यः प्रति-गृहाति यश्च भूमि प्रय-
- 52. च्छति। उभी ती पुरायक्रमीयौ नियतं सार्गगामिनौ ॥ [10] सबतां परदत्ताम्बा यो हरे-
- 53. त वसुन्धराम् (1) स विष्ठाया(यां) कृमिर्भूता पितृभिस्सह पच्यते ॥ [11] इति कमलदला-
- 54. म्युविं(वि)न्युलोलां थियमन्चिन्त्य मनुष्यजीविसम् । सकलिय-मुदाहतम् युद्धा न
- . 55. हि पुरुषेः । परकीत्तंयो विलोप्याः ॥ [12] श्रीमलचमणसेनो । नारायणदत्त-सान्धिविप्रहिकं
- : 56. इह ईश्वरशासनदाने दूर्तं व्यथत्त नरनाथः ॥ [13] सं २ भाद्रदिने २ × थी नि महासा नि ॥

#### Translation

Verses 1-7—For English rendering see translation of Anulia Copper-plate of Laksmanasena.

Verse 8—Why should not his enemies, who withdrawing quickly from their own territories through fear from imprisonment contemplated that perfect paramount monarch so much that he was uniformly noticed even in their own reflections, dropping leaves and rustling grassblades perish through his controlling power?

Prose portion-May it be approved by you: that the plot of land, lying within the jurisdiction of Velahisthi, situated in Varendri, belonging to Pundravardhanabhukti, having for its four boundaries as follows: to the east the eastern boundary dyke of one adhavapa of rent-free extremely fertile land belonging to the deity of Buddhist monastery, to the south the Nicadahāra tank, to the west the Nandiliaripakundi, to the north the ditch called Mollana, measuring One Hundred and Twenty adhavapas and five unmanas, excluding such useless land as the road leading to a temple and care-track, and yielding an annual income of One Hundred and fifty Kapardakapurānas, along with forest and branches, pits and barren tracts, land and water. betelnut and cocoanut trees with revenue yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression, not to be entered by Cattas and Bhattas, free from all dues, along with grass, puti plant and pastures is granted by us by a Capper-plate for as long as the Sun and the Moon endure and the Earth lasts, according to the principle of Bhūmicchidranyāya for the enhancement of the merit and fame of myself and my parents on this auspicious day after duly touching water and swearing on the name of illustrious God Nārāyaṇa, as fee for ceremony of the great gift in which golden horse and chariot were given away, to the preceptor of this great act of bestowal illustrious Iśvaradevaśarman, son of Lakṣmīdharadevaśarman, grandson of Mārkaṇḍeyadevaśarman, great grandson of Hutāśanadevaśarman, belonging to the Bhāradvāja Gotra, Bhāradvāja, Aṅgirasa and Bārhaspatya Pravaras and a follower of the Kauthuma Sākha-caraṇa of the Sāmaveda.

Therefore, it behoves you all to give your assent to it. Through fear of going to hell in case of its confiscation and hope of acquisition of merit in case of its protection, it should be protected by kings of posterity. Thus run the verses enjoining Dharma in this matter:

Verses 9, 10, 11, 12—See English rendering of other Inscriptions.

Verse 13—In the matter of proclamation of this grant to Isvara the prosperous Laksmanasena made Nārāyanadatta, the minister-in-charge of war and peace his messenger (dūta).

On this twenty-eighth day of Bhadra in the second year of the king's regime. Endorsed by the illustrious King, Endorsed by the Mahasandhivigrahika.

### Notes

Verse 8-Srī Majumdar finds out pun in almost every word of the verse. He suggests a second meaning of the verse, which is as follows:

Why should not his passions (ripavah) being completely withdrawn from worldly objects (vimukta-viṣayāḥ), for fear of the bondage (bandha, which human flesh is hert to), and being limited by the (five) tanmātras, attain repose (laya), on account of his perfect yoga practices (Prayoga)? For it is through these (passions) that, in spite of the reflection (of the Mind) on self, the God, who has the Universal Soul within Himself. is perceived everywhere nondually (advaitena) even on the dropping leaf and rustling grass-blade.

Line 33-34—The reading: Buddhavihātīdevatānikatadeyā mmanabhūmyādhāvāpapūrvvālih Sīmā appears to be corrupt. 'Mmanabhūmy' should be read as 'maṇībhūmy'. Srī Mazumdar suggests the reading 'mālabhūmy', which means 'table-land'.

# No. 41—Anulia Copper-plate of Laksmanasena -(12th Century A.D.)

Place: Anulia, Nadia, West Bengal

Language: | Sanskrit

Script: Brahmi, as current in the North-Eastern India în the 12th. century A.D.

Metre: Verses 1, 2, 4, 6, 7, 8, 10—Sardülaviktidita; .
Verse 3—Vasantatilaka; Verse 5—Sikharini; Verses 9,

14—Puspitāgtā; Verses 11, 12, 13—Anustubh; Verse 15—Ātyā.

Ref.: Aitihāsika Citra, Vol. I, Part II (Rājshāhī, 1899) pp. 277-300, Journal of the Asiatic Society of Bengal, Vol. LXIX (1900) pt. I, pp. 61.65, Inscriptions of Bengal, Vol. III, pp. 81-21.

Account: The Copper-plate was unearthed in 1898 in a village called Anulia near Ranaghat in the Nadia district of Bengal. Sri Nanigopal Majumdar edited it from the original Copper-plate deposited in the Museum of the Varendra Research Society.

# Ānuliā Copper-plate of Laksmanasena. Text

- ा. ॐ ॐ नमो नारायणाय॥ वियुद्यत्त मणियुतिः फणिपते-व्वालिन्दुरिन्द्रायुधं वारि
- 2. खर्ग-तरित्तणी सितशिरोमाला वलाकाविलः। ध्यानाभ्यासस-मीरणोपनि-
- 3. हितः श्रेयोद्धरोद्भृतये भूयाद्वः स भवार्ति-तापभिदुरः शम्भोः कपर्दाम्युदः ॥ [1]
- 4. थानन्दोम्बुनिधी चकोर-निकरे दुष्खिच्छदात्यन्तिकी कहारे हतमोहता रति-
- 5. पतावेकोऽहमेवेति धीः। यसामी श्रमृतातमनः समुदयन्साशु-प्रकाशाज्ञगल-
- 5. क्षि-ध्यानपरम्परापरिणतं ज्योतिस्तदास्ताम्मुदे॥ [2] सेवावनम्रनृपकोटि-किरी-

- 7. द-रोचिरम्बूझसत्पद्-नसब्ति-वझरीभिः। तेजोविष-ज्वर-मुपो द्विपताम-
- 8. भूवन् भूमीभुजः स्फुटमधीपधिनाथ-वंशे ॥ [3] चा-कीमार-विकख-रैहिंशि दि-
- 9. शि प्रस्पन्दिभिर्देशः-प्रालेयै रिपुराज-वस्निलन-म्लानीः समुन्मी-लयन् । हे-
- 10. मन्तः स्फुटमेव सेन-जननदेतीय-पुरायावलीशालिश्वाध्यविपाक-पीवरगुणस्ते-
- 11. पाममूदंशजः॥ [4] यदीयरदापि प्रचित्रभुजतेजस्सहचरैर्य-शोभिः शोभन्ते
- १२. परिधि-परिखदा इव दिशः। ततः काञ्ची-लीला-चतुर-चतुरम्भो-धिलहरी-परीतोव्वी-
- 13. भत्तीजनि विजयसेनः म विजयो ॥ [5] प्रत्यूहः कलिसम्पदा-मनलसो वेदायनैकाध्वगः
- 14. सह्मामः धित-जद्गमाकृतिरभृद्वज्ञालसेनस्ततः। यश्चेतोमयमेव शौर्यविजयी
- 15. दत्वीपधं तत्त्त्रणादचीणा रचयाश्वकार पशामाः स्वस्मिन् परेपो थियः॥ [6] सम्भुक्ता-
- ३६. न्यदिगङ्गनागण-गुणाभोगप्रलोभादिशामोशैर्श-समर्पणेन घटित-स्ततन्त्रभाव-स्फु-
- 17. दैः । दोरुष्मस्पितारि-सङ्गरसो राजन्यधर्माश्रयः श्रीमक्षद्भणसेन-भूपतिर-
- 18. तः सीजन्यसीमाजनि ॥ [7] श्राम्नायः प्रशिनाय यानि मुनयो यान्यसमरन् संस्तुतान्या-
- 19. चारेषु च यानि तानि ददिरे दानानि दैन्यदुहा। हीएत्वे च तथाप्यनेन नियमं का-

- 20. लेषु संख्याततान्देयेष्वर्धिनमन्तरेग्रा च फलाशंसां विधी श्यवता ॥ [8] समयमि स-
- 21. भुद्धतं नुमस्तं तदसि-महौपधमुद्दभूव यत । भवति परपुर-प्रवेश-सिद्धिः कर-वि-
- 22. धृते सकृदेव यस मूले ॥ [9] यान् सम्बन्ध्य जगत्वयी-वितरखे मित्रै व्यंतिव्यंतिवे यैः स-
- 23. इम्य न गङ्गया च्लामिष खार्गिष संसार्घते । तानुच्चैरतिशायि-शालिबसुधाना-
- 24. राम-रम्यान्तरान्विप्रेभ्योयमदत्त पत्तनगणान् भूमिपतिर्वे भूयसः॥ [10] स खलु श्रीवि-
- 25. कमपुर-समावासितश्रीमज्ञयस्कन्धावारात्। महाराजाधिराज-श्रीवञ्जालसेन-
- 26. देवपादानुध्यात परमेश्वर परमवैष्णव-प(र)मभटारक-महाराजा-थिराज-श्रीम-
- 27. ह्नदमण्रसेनदेवः कुशली समुपगताशेषराज-राजन्यक-राज्ञी-राणक-राजपु-
- 28. त-राजामात्य पुरोहित महाधर्माध्यत्त महासान्धिविप्रहिक-महासेनापति-.
- 29. महामुद्राधिकृत-श्रन्तरङ्गयृहदुपरिक-महाच्चपटलिक महाप्रतीहार-महा-
- 30. भोगिक-महापीलुपति-महागणस्थ-दौस्साधिक-चौरोद्धरणिक-नौवल-ह-
- 31. स्त्यश्व-गोमहिपाजाविकादि-व्याप्टतक-गौलिमक-द्र्यहपाशिक-द्र्यह -नायक-विप-
- 32. यपत्यादीन्। अन्याँथ सकलराजपादोपजीविनोऽध्यत्त-प्रचारोक्ता-निहाकी-

- 33. तिवान् । चट-भट्डजातीयान् जनपदान् । चेलकराँख नाह्मणान् नाह्मणोत्तरान् यथा-
- 34. है मानयति वोधयति समादिशति च। मतमस्तु भवतां। यथा श्रीपौराड्वर्धन-भुक्तयन्तः-
- 35. पाति-व्याव्रतस्थाम्। पूर्वे अश्वत्थवृत्तः सीमा। दक्तिणे जलपिक्षा सीमा। पश्चिमे शा-
- 36. न्तिगोपीशासनं सीमा। उत्तरे मालामधवाटी सीमा। इत्यं चतुःसीमावच्छित्रं वृपभश-
- 37- इर-नलेन सकाकिनीक सप्ततिंशदुन्मानाधिकाढावापान्वित-नव-द्रोणोत्तर-भू-पाट-
- 38. कैकारमकं संवत्सरेण कपर्दक-पुराणशतैकोत्पत्तिकं माधरिएडया-खएडचेल' सम्मा-
- 39. ट-विटपं सजलस्थलं सगत्तीपरं सगुवाक-नारिकेलं सह्यदशापराधं परिहत-सन्वे-
- 40. पीडं अचर-भर-प्रवेशं श्रकिश्चित्प्रप्राह्यं तृण-पृति-गोचरपर्यन्तं विप्रदासदेव-
- 41. शर्मणः प्रपीताय शहरदेवशर्मणः पीताय देवदासदेवशर्मणः पुताय की-
- 42. शिक-सगोलाय विश्वामिल-बन्धुल-कीशिक-प्रवराय यज्ञव्वेद-काएव-शाखाच्याय-
- 43. ने पिएडत-श्रीरघुदेवशम्भं ऐ पुएयेऽहनि विधिवदुदवपूर्व्यकं भगवन्तं श्रीमन्ना-
- 44. रायण-भटारकमुद्दिय मातापिलोरात्मनश्च पुर्वयशोऽभिवृद्धये-उत्मुज्य था-
- 45. चन्द्राक्ष चितिसमकालं यावत भूमिच्छिद्र-न्यायेन ताम्रशासनीष्ट्रस्य प्रदत्तगरमा-

- 46. भिः। तद्भवद्भिः सन्वरेवानुमन्तन्यं भाविभिरपि नृपतिभिर पहरणे नर-
- 47. क-पात-भयात् पालने धर्म-गोरवात् पालनीयम् । भवन्ति चाल धर्मानुशं-
- 48. सिनः श्लोकाः। भूमि यः प्रतिगृहाति यथ भूमि प्रयच्छति (।) उभौ तौ पुर्य-
- 49. कर्माणो नियतं खर्गगामिनौ॥[11] खदत्तां परदत्तां वा यो हरेत व-
- 50. सुन्धराम् स विष्ठायां कृमिर्भूत्वा पितृभिस्सह पच्यते ॥ [12] श्रास्फोटयन्ति
- 51. पितरो वल्गयन्ति पितामहाः । भूमिदाता कुले जातस्स नस्त्राता भवि-
- 52. ध्यति ॥ [13] इति कमलदलाम्यु-विन्दु-लोलां श्रियमनुचिन्त्य मनुष्य-जीवितं च
  - 53. सकलिमदमुदाहतं च बुद्धा न हि पुरुषेः परकीर्तयो विलो-
  - 54. प्याः ॥ [14] श्रीमञ्जदमण्येनो नारायण्यत्त-सान्विवप्रहिकम् ।
  - 55. रघुदेवशासनेऽकृत दूर्त भूमएडलीवलभित् ॥ [15]
  - 56. संत भाद-दिने ६ महासां नि ॥ थी नि ॥

### Translation

Our obesiance is to Lord Nārāyana!

Verse 1—May the cloud in the shape of the matted lock of Lord Siva capable of annihilating the heat of affliction of this world, having for its flash of lightning the lustre of jewel of the lord of serpents, for rainbow the new moon, for shower the Ganges and for the rows

of cranes the garland of white skulls, and tossed by air controlled in meditation lead to sprouting of the seed of your welfare I

Verse 2—May that nectar-bodied light, born of the series of contemplation of Atri, at whose sudden appearance in the earth joy appears in the Ocean, complete annihilation of sorrow in groups of Cakoras, removal of slumber in lilies, the feeling of nonpareil in Cupid—lead to your rejoicing!

Verse 3—In the family of that lord of herbs were born kings, who really cured their enemies of the fever of power-poison by creepers of splendour of nails of feet, shining with exudation in the shape of lustre of crowns of crores of kings, bent down in allegiance to him.

Verse 4—A descendant of that line was Hemanta (Sena), who by the frost of his arm's reputation, extendingin different directions and developed since boyhood pro
duced paleness in the lotus-faces of his chief adversaries:
his qualities attained dexterity in effecting an admirable
maturity in crops of rows of merits in the fields of the Sena
dynasty.

Verse 5—From him was born victorious Vijayasena, the lord of the Earth, encircled by the waves of four Oceans, expert in displaying grace of a girdle: even to-day the quarters seem to be adorned with garments by his reputation, associated with the strength of his mighty arms.

Verse 6—From him sprang Vallalasena, an obstruction to the fortune of Kali, an untiring follower of the unique path of the Vedas and an incarnation of moving war itself: victorious by valour, he administered mental drug and instantaneously brought under control the undiminished fortune of his rivals.

Verse 7—Next in the line was the prosperous Laksmanasena, a standard of goodmanliness, who by the heat of his arms extinguished the martial spirit of his enemies: as the lords of the quarters renowned for their distinct personalities created him by contributing parts of their own being desirous of enjoying the expanse of qualities of damsels of directions other than those enjoyed by them, he became the dwelling place of all kingly virtues.

Verse 8—Though shy, that enemy to poverty listened to the rules, concerning grant of gifts to suitors as enjoined in the scriptures and regardless of benefit, accruing from this act, distributed such gifts as the Vedas prescribed, the seers enjoined and the practices in vogue praised.

Verse 9—Our salutation is to that glorious time also in which sprang the power-drug of his sword: as soon as it was held at the root, success in entering cities of adversaries was achieved.

Verse 10—This ruler of earth granted a good number of prosperous villages, having lands growing best type of paddy and precints beautified by gardens: taking these nto consideration Bali was prohibited by his friends to part with the three worlds at that time and being united with these the heavenly abode was not remembered by the Ganges even for a moment.

From the victory-camp situated in Vikramapura, the paramount monarch, a devotee of Lord Visnu, the highly venerable Mahārājādhirāja prosperous Laksaņasena, ever remembering the feet of Mahārājādhirāja Vallālasena, being in good health duly honours, informs and orders all the members present-vassal kings, feudatory chieftains, queens, Ranakas, princes, ministers, priests, chief justice, ministers-in-charge of war and peace, commander-in-chief, keeper of the royal seal, Viceroy, Chief Accountant, High Chamberlain, Provincial governor, Officer-in-charge of Elephants, head of a village corporation, officet-in-charge of ecclesiastical affairs, police officer, officer connected with the navy and the army, custom receiver, officer entrusted with the punishment of criminals, judge, officer-in-charge of a district, and all other employees of the king, mentioned in the list of superintendents, not specified here, people of the class of Cattas and Bhattas, tillers of soil, the Brahmanas and the chief among Brahmanas:

Be it known to you that a plot of land of the village of Mātharandiyā, measuring one pāṭaka, nine droṇas, one ādhāvāpa, thirty-seven unmānas and one kākiṇika and yielding on annual income of one hundred Kapatddakapuranas, lying within the jurisdiction of Vyaghratați, belonging to Pundravardhana-Bhukti and having for its boundaries the banyan tree on the east, Jalapilla on the south, the village of Santigopi on the west and Malamancavati on the north, along with forest and branches, pits and barren tracts, land and water, betelnut and cocoanut trees, with revenue, yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression, along with grass, puti plant and pasture grounds, not to be entered by Cattas and Bhattas, free from all sorts of dues is given by us for the period of duration of the Moon, Sun and the Earth by a copper-plate according to the principle of Bhumicchidra for the increase of merit and fame of myself and my parents on this auspicious day having duly touched water after remembering Lord Nārāyaņa to the scholar Raghudevasarman of the Kausika Gotra, and Visvamitra, Bandhula and Kusika Pravaras, a student of the Kanva sakha of the Yajurveda, a son of Devadasadevasarman and grandson of Vipradāsadevašarman.

Through fear of going to hell in case of its confiscation and hope of acquisition of merit in case of its protection, it should be protected by kings of posterity. Thus run the verses enjoining Dharma in this matter:

For English rendering of verses 11, 12, 13, 14 see English translation of other inscriptions. Verse 15—In the matter of proclamation of this grant to Raghudeva, the illustrious Laksanasena, the Indra of the earthly region appointed as messenger Nārāyaṇadatta, minister-in-charge of war and peace. On this ninth day of Bhādra in the third year of the king's regime. Approved by the Mahāsāndhivigrahika. Approved by the illustrious King.

### Notes

Verse 2—The form 'duskha' occurs also in Tarpaṇadighi plate. It should be read as 'duḥkha.'

Verse 8-The correct form should be 'Niyaman kaleşu samkhyatitan'.

Prose portion—Vyāghrataţī is described as a Maṇḍala of the Pauṇḍravardhanabhukti in the Khālimpur copper-plate of Dharmapāla and simply as a Maṇḍala in the Nālandā copper-plate of Devapāla. The villages mentioned in the plate have not been identified.

# No.-42. Madanapādā Copper-plate of Viśvarūpasena. (end of 12th, century A.D.)

Place: Madanapada, Faridpur, East Bengal.

Language: Sanskrit.

Script: Proto-Bengali, showing the same stage of development as in the Edilput grant.

Metre: Verse 1-Vasantatilaka, Verses 2, 3, 5, 7, 8, 9, 10, 13, 15, 16, 20-Särdülavikridita, Verses 4, 17-

Prithvī, Verses 6, 12—Sragdharā, Verse 11—Puspitāgrā, Verses 14, 27—Āryā, Verses 18, 21, 22, 23, 24, 25—Anustubh, Verse 19—Mandākrāntā, Verse 26—Mālinī.

Ref.: Journal of the Asiatic Society of Bengal, 1896
Part I, pp. 6-15, ed. by Sri Nagendranath Vasu, Inscriptions of Bengal, Vol. III pp. 132-139 Ed. by Sri Nanigopal Majumdar.

Account: The Copper-plate was found by a peasant while digging his field and was given to the land-holder who kept it in his house. It fell subsequently into the hands of Pandit Laksmichandra Sāmkhyatirtha, who in 1892 handed it over to Sri Nagendranath Vasu for decipherment. This is a single plate engraved on both sides bearing the usual seal representing Sadāśiva at the top.

(Taken from Inscriptions of Bengal, III, Edited by N. G. Majumdar)

Madanapāḍā Copper-plate of Viśvarūpasena,

#### Text

### Obverse

## उज्जनमी नारायणाय ॥

- वन्देऽरिवन्दवनवान्धवमन्धकारकारानिवद्यभुवनवयमुक्तिहेतुम् ।
   पर्यायविस्तृतसि-
- 2. ताषितपत्तयुगमभुद्यान्तमद्भुतलगं निगमदुमस्य ॥ [1] पर्यस्त -स्फटिकाचलां वसुमतौ विश्वग्विमुद्रोभवनमुक्ताकृडमलमन्धिम-
- 3. म्बरनदीवन्यावनद्धं नभः । उद्भिन्नस्मितमञ्जरीपरिचिता दिक्षामिनीः करपयन् प्रत्युनमीलतु पुष्पसायकयशो जनमान्तरं

- 4. चन्द्रमाः ॥ [2] एतस्मात् चितिभारिनःसहिरारोदर्व्वीकरमामणो-विश्रामोत्सवदानदोच्चितभुजास्ते भूभुजो जिह्नरे । येपामप्र-
- शामल्लविकमकथार्य्यभवन्धाद्भुतथ्याख्यानम्दविनिद्धान्द्रपुलकै वर्याप्ताः सदस्यैदिशः ॥ [3] श्रवातरदयान्वये महति तत्र देवः
- 6. खर्यं सुधाकिरणशेखरो विजयसेन इत्याख्यया । यदं प्रिनखधोरणि-स्फुरितमीलयः चमासुजो दशास्यनतिविश्रमं विद-
- 7. धिरे किलैकैकसः ॥ [4] नीलाम्भोहहसोदरोपि दलयन्मम्मीिय कादम्बिनीकान्तोपि ज्वलयन्मनांसि मधुपक्षिगधोपि सन्वन् भ-
- 8. यम् । निर्णिकाञ्चनसिमोपि जनयन्नेतक्कमं वैरिणां यसाशेपजना-मुताय समरे कौद्येयकः खेलति ॥ [5] 'ईपिनिश्चिशनि-
- 9. द्राविरइविलिसितैव्वे रिभूपालवंश्यानुच्छियोच्छिय मूलाविध भुव-मिखलां शासतो यस राज्ञः । श्रासोत्तेजोजिगीपा सह दिव-
- 10. सकरेशीव दोष्णस्तुलाभूद्वर्तवाशोविषाणामजनि दिगधिपैरेव सीमा-विवादः ॥ [6] खेलत्खङ्गलतापमाज्जनकृतप्रसर्थि-
- 11. दर्णज्वरस्तसमादप्रतिमहाकीर्त्तिरभवद्वह्वालसेनी तृपः। यस्यायोधन-सीम्नि शोणितसरिद्दुःसञ्चराया हताः संसक्तद्विप-
- 12. दन्तद्गडशिविकामारोष्य वैरिधियः॥ [7] श्रीकान्तोषि न मायया वलिजयी वागीश्वरोष्यत्तरं वक्तम् नेखपदुः कलानिधिरपि
- 13. त्रीन्मुक्तदोपात्रहः। भोगीन्द्रोपि न जिद्यार्गः परिवृत्तकेलोवय-रेखाद्भुतस्तरमाल् लच्मणसेनभूपतिरभूद्भूलोककल्पदुमः॥ [8]
- 14. प्रत्यूषे निगहस्वनैनियमितप्रत्यिभूमीभुजां मध्याहे जलपानमुक्त-कर्दिप्रोद्गालघरटारवै: । सार्थं वेशविलासिनीज-
- 15. नरगानमधीरमञ्जुखनैयेंनाकारि विभिन्नशब्दघटनाबन्ध्यं विसन्ध्यं नभः ॥ [9] पूर्व्यं जन्मशतेषु भूमिपतिना मन्यज्य मुक्तिप्र-
- 16. हं नुनं तेन मुतार्थिना मुर्धुनीतोरे हरः प्रीणितः। एतम्पात् कथमन्यथा रिपुवधूवैधन्यवद्धवतो विख्यातिवितिपालमी-

- 17. लिरमवत् श्रीविश्वरूपो नृपः ॥ [10] न गगनतल एव शीतरिंगः न कनकमूधर एव कल्पशाखी न विवुधपुर एव देवराजो
- 18. वित्तसति यत धरावतारभाजि ॥ [11] वेतायां दिल्णाच्धेर्म्-सत्तधरगदापाणिसंवासवेद्यां देले विश्वेश्वरस्य स्फुरदिसवर-
- 19. गाश्लेषगङ्गीर्मिमाजि । तीरोत्सङ्गे तिवेषयाः कमलभवमखार-म्मनिव्यीजपूते येनोच्चैर्यङ्गयूपैः सह समरजयस्त-
- 20. स्भमाला न्यधायि ॥ [12] यां निर्माय पवित्रपाणिरभवद्वेधाः सतीणां शिखारतं या किमपि खरूपचरितेन्विश्वं यथालङ्कृतम् ।
- 21. लच्मीभूरिप वाञ्चितानि विद्धे यस्याः सपत्न्यौ महाराज्ञी श्रीताडादेवि तदस्य महिपी साभूतिवर्गीचिता ॥ [13] एताभ्यां शशिशेख-
- 22. रिगरिजाभ्यामिव वभृव शक्तिधरः। श्रीविश्वरूपसेनदेव प्रतिभट-भूपालमुकुटमणिः॥ [14] श्राकीमारमपारसङ्गरभरव्यापा-
- 23. रतृष्णावशाखान्तस्यास्य निशम्य वीरपरिपद्दन्यस्य दोर्विकमम्। नेदं नेदिमदश्च नेति चिकतेर्दुगर्गं प्रविश्य दुतं निगर्गच्छ-
- 24. द्विररातिभूपनिवहैर्श्राम्यद्विरेवास्यते ॥ [15] कल्पचमारूहकान-नानि कनकदमामृद्विभागानिधि रक्षानां पुलिनान्तराणि च परि-
- 25. भ्रम्य प्रयासालसाः। एतत्पादपयोधरप्रणियनि च्छायाविताना-श्चले विश्राम्यन्ति सतामनिद्रविद्शोद्भान्ता मनोवृत्तयः॥ [16]
- 26. किमेतदिति विस्मयाकुलितलोकपालावली विलोकितविश्रह्खल-प्रथनजैतजाताभवः। शशास पृथिवीमिमां प्रथितवीरव-
- 27. वर्गाप्रणीः स गर्गायवनान्वयप्रलयकालहरो तृपः॥ [17] पद्मा-लयेति या ख्यातिर्लच्म्या एव जगतये। सरखत्यभि तां लेभे यदानन-
- 28. कृतालया ॥ [18] श्रारुद्धाश्रंलिहगृहशिखामस्य, सीन्दर्यरेखां परयन्तीभः पुरि विहरतः पौरसीमन्तिनीभिः । वार्त्ताकृतैत्रय-
- 29. नवितिर्विश्रमं दर्शयन्त्यो दृष्टाः सख्यः चणविषिटितप्रमहत्तैः कटाचैः॥ 19 एतेनोत्रववेशमसङ्गटभुवः स्रोतखती-

30. सैकतकोडान्नोलमरालकोमलकलकाणप्रणीतोत्सवाः । विष्टेभ्यो दिदरे महीमधवता नाकप्रतिष्ठाभृतः प्राक् प्र-

### Reverse

- 31. कमशालिशालिशवलचेत्रोत्कटाः कर्वटाः॥ [20] इह खलु फल्गुप्रामपरिसरसमावासित-श्रीमज्ञयस्कन्धावारात् सम-
- 32. स्तस्त्रशस्त्युपेत श्रारिराजवृपभराङ्गर-गौदेश्वर-श्रामद्विजयसेनदेव-पादानुष्यातसमस्त्रस्रशस्त्युपेत श्रारिराज-
- 33. नि:शङ्कशङ्कर-गौडेश्वर श्रीमद्वालसेनदेवपादानुष्यातसमस्तलप्रश -स्युपेत श्रश्वपतिगजपतिनरपतिराजवयाधि-
- 34. पति-सेनकुलकमलविकासभास्कर-सोमर्वशदीपप्रतिपन्नकर्ण-सखनत -गाङ्गेयशरणागतवज्ञपञ्जर परमेश्व-
- 35. र-परमभटारक परमधीर-महाराजाधिराज आरिराज मदनशहर-गौडेश्वर-श्रीमहादमणसेनदेवपादानुध्या-
- 36. त अश्वपतिगजपतिनरपतिराजवयाधिपति सेनकुलकमलिकास -भास्कर-सोमवंशप्रदीपप्रतिपत्रकर्ण-सत्यव-
- 37. तगाङ्गेय-शरणागतवज्याङ्गर परमेश्वर परमभट्टारक परमधीर महाराजाधिराज-अरिराजवृपभ(ा)इशङ्कर-
- 38. गौडेश्वर-श्रीमत्विश्वरूपसेनदेवपादा विज्ञर्थिनः। समुपगता-शेपराजन्यकराज्ञीराणक-राजपुत्त-राजामात्य-म-
- 39. हापुरोहित-महाधर्माध्यत्त-महासान्धिवप्रहिक-महासेनापति-दी:-साधिक-चौरोद्धरिणकनौबलहरूलश्वगोम-
- 40. हिपाजाविकादिन्याष्ट्रत-गौतिमक-दग्रहपाशिक दग्रहनायकविषय -पत्यादीनन्यांश्च सकलराजपादोपजीविनोऽन्यत्त-
- 41. प्रवरान् चडमहजातीयान् ब्राह्मणान् व्राह्मणोत्तरांश्च यथाई मानयन्ति वोधयन्ति समादिशन्ति विदितमस्तु भवतां य-

- 42. था पीएड्वर्झनभुक्लन्तःपाति-वद्गे विकसपुरभागे पूर्वे अठपाग-प्रामजद्वालभुः सोमा दक्षिणे वारयीपडाग्रामभूः सी-
- 43. मा पश्चिमे उद्योकाष्टीप्रामभूः सीमा उत्तरे वीरकादीजङ्घालसीमा इत्यं चतुःसीमाविच्छत्रः पिछोकाष्टीप्राममध्यात् कन्दर्पाशश्चरा-
- 44. प्रामीय पदातिश्यधामार्क्यां (१) द्वातिशत्पराणोत्तरती (ति)शतिक १३२ सिंहः सी भूहि ५०० तथा कन्दर्णशहराराभूमौ नारएडपप्रामे.....
- 45. हि १२७ द्वाभ्यां सप्तविंशतिपुराणाधिक सच्छिता पट्शतिकोत्-पत्तिकिषिज्ञोकाष्टीप्रामः सजलस्थलः सफाटविटपः सोधरसगुवाकनारिकेलस्तृणपू-
- 46. तिपूर्वान्त उपरोक्षिखित चतुःसि (सी)मानाच्छिन्नपिझोठाप्रामोऽयं शिनपुराणोक्त-भूमिदानफ-
- 47. लप्राप्तिकामनया वत्मसगोतस्य भाग्गव-च्यवन-श्राप्तुवनश्रीव्य-जामदग्न्यप्रवरस्य परासरदेवशर्मणः प्रपीताय व
- 48. त्ससगोतस्य भार्गव-च्यवन-आध्नुवत-ओव्व जामदग्न्यप्रवरस्य गर्नेश्वरदेवशर्म्मणः पोताय वत्ससगोताय भार्गव-
- 49. च्यवन श्राप्तुवतश्रीर्व्य-जामदग्न्यप्रवरस्य वनगालिदेवशर्मणः पुताय वत्सगोलाय भागीत-स्यवन-श्राप्तुवत ।
- 50. श्रीर्व्ध जामदरन्यत्रवराय थातिपाटकाय श्रीविश्वरुपदेवशरमणी ब्राह्मणाय विधिवदुत्रसूज्य सदाशिवमुदया मु-
- ५१. द्रियता भूच्छिदन्यायेन चर्तुशयाण्दीगमाद्रदिना ताम्रशासनीकृत्य प्रदत्तोऽस्माभिः। यत्र चतुःसीमाविच्छ-
- 52. त्र सां शासनभूहि ६२७ तद्भवद्भिः सर्वेरेवानुमन्तव्यं भाविभिर्षि नृषितिभरपहरणे नरकपातम-
- 53. यात् पालने धर्मगीरवात् पालनीयम् । भवन्ति चाल धर्मानु-शंसिनः श्लोकाः ॥ श्रास्फोटयन्ति पितरो वलगय-
  - 54. नित पितामहाः। भूमिदोऽसात्तुले जातः स नम्राता भविष्यति ॥21 भूमि यः प्रतिगृहाति यथ भूमि प्रयच्छति । उभी

- 55. ती पुरायकर्म्भाणी नियतं खर्गमामिनी ॥ [22] बहुभिर्ध्वसुधा दत्ता राजभिः सगरादिभिः । यस यस यदा भूमिस्तस्य
- 56. तस तदा फलम्॥ [23] पष्टिवर्षसहस्राणि खग्गें तिष्ठति भूमिदः। आदोप्ता चानुमन्ता च तान्येव नरके वसेत्॥ [24] स्वद-
- 57. तां परदतां वा यो हरेत वसुन्धराम् । स विष्ठायां कृमिर्मूत्वा पितृभिः सह पच्यते ॥ [25] इति कमलदलाम्युविन्दुलो-
- 58. र्ला श्रियमञ्जिन्स मनुष्यजीवितध । सकलिमदमुदाहतम धुष्वा निह पुरुष: परकीर्तयो विलोप्याः ॥ [26] सचित्र-
- 59. शतमीलिलालितपदाम्बुजस्मानुशासने दृतः। श्रीकोपिविष्णुर-भवत् गौडमहासान्धिवप्रहिकः॥ 27 श्रीमन्महा-
- 60. सा करणिन ॥ श्रोमहामहत्तककरणिन । श्रोमत् करणिन ॥ सं १४ श्राश्विनदिने १

### Translation

Verses 1-13-See English rendering of the Edilpur Copper-plate of Kesavasena.

Verse 14—Like Kāttikeya from Siva and Pātvatī, the illustrious Viśvatūpasena, a crown-gem of adversaries sprang from Laksmaņasena and his consort Tāḍādevī (Tāndradevī or Cāndrādevī?).

Verses 15-20-See English rendering of Edilpur Copper-plate of Kesavasena.

Prose portion, containing the names and epithets of kings and list of employees addressed—See English rendering of Edilpur Copper-plate of Kesavasena.

Be it known to you that the village of Pinjokasti, situated in Vikrampura in Bengal, lying within the jurisdiction of Pundravardhana-Bhukti, bounded by boundaries stated hereinafter,-the embankment of the village Adhapaka to the east, land, belonging to the village Baraipada to the south, land, belonging to the village Uncokasti to the west and the embankment of the village Virakațti to the north is divided into two plots: One situated in the locality called Kandarpasankara and yielding an income of five hundred puranas and the other situated in the field called Kandarpāśankarāśa, belonging to locality Nārandapa, and yielding an annual income of one hundred and twenty-seven Puranas, and thus fetches a total annual income of six hundred and twenty-seven Puranas. The said village of Pinjotha having the aforesaid four boundaries along with land and water, forests and branches, barren lands, betelnut and cocoanut trees, together with grass and puti plant even is made over by us with a view to acquire the fruits of landgrant as enumerated in the Sivapurana by a Copper-plate charter, affixing the Sadasiva-seal to it. according to the principle of Bhumicchidea, having duly consecrated the gift on the ... day of Bhadra, in the fourteenth year of the king's regime to the Brahmana Visvarupadevasarmman, the reciter of moral text, belonging to Vatsya gotra and Bhargava, Cyavana, Apnuvana, Auruva and Jamadagnya Pravaras, son of Vanamalidevasarmman of the

Vātsya gotra and the said five Pravaras, grandson of Garbbheśvaradesmaśarmman, belonging to the same Gotra and same Pravaras, grandson of Parāśaradevaśarmman, having in his turn Vātsya Gotra and Bhātgava, Cyāvana, Āpnuvāna, Aurva and Jāmadagnya Pravaras. The land of the village, whose boundaries have been mentioned before fetches an income of six hundred and twenty-seven Purāṇas.

So st behaves you all to give your assent to it. Through fear of falling into Hell in case of its confiscation and hope of acquisition of merit in case of its protection, it should be protected by kings of posterity also. Thus run the scriptural stanzas enjoining Dharma in this matter:

Verses 21-26-See English rendering of other Inscrip-

Verse 27—In this charter of the king, whose lotusfeet are caressed by the heads of a hundred ministers the minister-in-charge of peace and war of Gauda Kopivisnu was the messenger.

Endorsed by the clerk of the prosperous minister-incharge of war and peace, by the clerk of the prosperous headman, and thereafter by the clerk of the illustrious King.

On this 1st. day of Asada in the fourteenth year of the king's regime.

### Notes

Verse 13-The reading of the name Laksmanasena's queen is confusing. Sri Nagendranath Vasu reads it as

'Tändrādevi': Sri Nanigopal Majumdar, reads it as ¡Tādā-devi'. In the Edilpur grant the name 'Cāndrādevi' occurs. The Sāhitya-pariṣad Copper-plate of Viśvarūpasena, again, contains an unusual name, which is 'Taṭṭanā'. It is difficult to say which of these is the correct form of the queen's name.

Verse, 17—Viśvarūpasena is eulogised as the day of destruction to a certain line of Muslims. The same appellation is applied to Keśavasena also in the Edilpur Copperplate.

The portion of the text, containing a description of the village donated, along with its boundaries is extremely corrupt and full of scribal mistakes. It is difficult to find out what is actually intended.

Piñjokāṣṭhī—Sri Vasu identifies the village with Piñjāri, 'a postal village in the Parganāh Koṭālipāḍā, near the village of Madanapāḍā, where the grant was found.' Viśva-rūpadevaśarmman—The donce of this grant appears to be a brother of Iśvaradevaśarmman, the done of the Edilpur grant.

# No.—43. Calcutta Sähitya-Parisat Copper-plate of Viśvarūpasena

( end of 12th Century A. D. )

Place: Neighbourhood of Dacca, East Bengal.

Language : Sanskrit.

Script : Proto-Bengali.

Metre: Vetses 1, 8-Vasantatilaka, Verses 2, 3, 5,

7, 9, 10, 11, 13, 15, 17, 18, 19, 20, 21—Sārdūlavikrīdita, Verses 4, 22—Pṛthvĩ, Verses 6, 14—Sragdharā, Verse 12—Puspitāgrā, Verse 16—Āryā.

Ref.: Indian Historical Quarterly, Vol. II, No. 1 (March 1926) pp. 78-85 ed. by MM. Haraprasad Sästri, Inscriptions of Bengal, Vol. III, pp. 140-148, pp. 177-180 Ed. by Sti N. G. Majumdar.

Account: The copper-plate was discovered in 1925. It is a single plate inscribed on both sides, now measuring 10" × 12½". The plate has suffered from cleavage at the bottom and in consequence the last few lines of writings on both sides have disappeared.

(Taken from the Inscriptions of Bengal, Vol. III).

Calcutta Sāhītya-parishat Copper-plate of Visvarūpasena.

### Text

### Obverse

## ॐ ॐ नमो नारायणाय ॥

- 1. वन्देऽरविन्दवनवान्धवमन्धकारकारानिवद्धभुवनत्वयमुक्तिहेतुम्। पर्य्यायविस्तृतिसतासितप-
- 2. चयुगममुद्यान्तमद्भुतरांगं निगमदुमस्य ॥ 1 पर्श्यस्तरफटिकाचलां वसुमती विश्वगिवमुद्रोभवन्-मुक्काकुद्यलमध्यिमम्बर्नदीवन्या-
- 3. वनदं नमः । उद्भिन्नस्मितमञ्जरीपरिचता दिक्-कामिनीः क्लप्यन् प्रत्युन्मीलतु पुष्पसायक्रयशो जनमान्तरं चन्द्रमाः ॥ 2 एतस्मा-
- 4- व् चितिभारिनिःसहशिरोदवींकरप्रामणी विश्रामोत्सवदानदीचितभुजास्ते भुजो जितरे । येपामप्रतिमञ्जविकमक-

- 5. थारव्ध-प्रबन्धाद्भुतव्याख्यानन्दिनिहसान्द्रपुलकैव्यीमा सदस्यै-हिंशः॥ 3 श्रवात्तरद्धान्वये महति तत्र देवः खयं सुधा-
- 6. किरणशेखरो विजयसेन इत्याख्यया । यदि नलधोरणिस्फुरित-मौलयः दमाभुजो दशास्यनतिविश्रमं विदिधरे . . . . . .
- 7. क्लिकैकशः॥ 4 नीलाम्भोह्हसोदरोपि दलयन्मम्मीणि काद-म्विनीकान्तोपि ज्वलयन्-मनंसि मधुपक्षिग्धोपि तन्वन्-भय-
- 8. म्। निर्णिक्षाञ्चनसनिभोषि जनयन्नेत्रक्षमं वैरिणां यस्याशेष-जनाद्भताय समरे कोचेयकः खेलति ॥ 5 ईपत्रिक्षिश-
- 9. निदाविरहिनलिसतैर्वेरिभूपालवंश्यानुच्छियोच्छिय मूलाविध भूवम-लिलां शासती यस राज्ञः । धासीतेजोजिगीषा-म-,
- 10. ह दिवसकरेणीव दोष्ण्रस्तुलाभूद्धर्तेवाशीविपाणामजनि दिगिध-पेरेव सीमाविवादः ॥ 6 खेलत्खड्गलतापमाज्जन-
- ्राः हतप्रसर्थिदर्ण्वरस्तरमादप्रतिमञ्जकितिरभवद्वज्ञानसेनो नृपः। यस्या-योधनसीन्नि शोणितसरिदःसञ्चरायां
- 12. ह्ताः संसक्तद्विपद्राडदन्तशिविकामारोप्य वैरिश्रियः ॥ 7 यसाप्र-सैन्यचितिभघटासहस्रसम्पातिनई तितपत्त -
- 13. परम्पराणाम्। भूमीभुनां भुवमतिखनतां बभृवः पाथोधितीर-विधुराणि विलोकितानि॥ 8 श्रीकान्तोपि न मायया विल-
- 14. जयी वागीश्वरोप्यदारं वर्तुं नेत्यपदः कत्तानिधिरपि प्रोन्सुक्रदोपा-ग्रहः । भोगीन्द्रोपि न जिह्यगैः परिश्वतस्तै-
- 15. लोक्यरेखाद्भुतस्वस्माह्मक्मणसेनभूपतिरभृद्भूलोक कल्पद्रमः ॥ 9 प्रत्युपे निगडस्वनेनियमित-प्रत्यर्थिभूमिभु-
- 16. जां मध्याहे, जलपानमुक्तक्रहिप्रोद्गालघरायीः। सायं वेश-विलासिनीजनरणनमझीरमञ्जुखनैयेनाकारि
- 17. विभिन्नशब्दघटनावन्थ्यं तिसन्ध्यं नभः ॥ 10 पूर्वं जनमशतेषु भूमिपतिना सन्त्यज्य मुक्तिमहं नूनन्तेन मुतार्थिना सुरधुनी-

- 18. तीरे हरः प्रीणितः। एतस्मात् कथमन्यथा रिपुवध्वैधव्य-वद्मतो विख्यातिवितिपालमीलिरभवत् श्रीविश्वरूपो-
- 19. तृष: ॥ 11 न गगनतल एव शीतरश्मिनकनकमूधर एव कल्पशाखी। न विवुधपुर एव देवराजी विलसति यह धरा-
- 20. वतारभाजि ॥ 12 वाहू वारणहस्तकागडसदशौ वर्चः शिला-संहतं वाणाः प्राणहरा द्विपां मदजलप्रस्यन्दिनो दन्तिनः । यस्य-
- 21. तो समराज्ञ ग्रंगियनी कृत्वा स्थितिं वेषसा को जानाति कुतः कृतो न वसुधाचकेऽनुह्मो रिपुः॥ 13 वैलायां दिन्न-
- 22. गान्धर्मुपलधरगदापाणिसंवासवेद्यां सेहे विश्वेश्वरस्य स्फुरदिस-वरणाश्लेपगङ्गोर्मिभाजि । तीरोत्सङ्गे तिवेगयाः
- 23. कमलमनमलारम्भनिन्न्यीजपृते येनोच्चैर्यज्ञयूपैः सह समरजयस्तम्भ-माला न्यथायि ॥ 14 यां निर्माय पवित्रपाणिर-
- 24. भवद्वेषाः सतीनां शिलारत्नं या किमपि खरूपचरितेर्विश्वं यया-लङ्कृतम् । लद्दमीर्भूरपि वाञ्चितानि विद्धे ययाः
- 25. सपरन्योर्द्रयं श्रीमस्यष्टणदेव्यमुष्यमिहपी साभूक्षिवरगेविता ॥ 15 एताभ्यां शशिशेखरिगिरिजाभ्यामिव वभूव शक्तिधरः । श्री-
- 26. विश्वहपसेनः प्रतिमटभूपालमुक्टमिणः ॥ 16 दृष्टिस्पर्शमवाप्य विश्वज्ञयिनो यस्य द्विजानां पयःपादौर्लोहमयैहिंरएयपद-
- 27. वी प्राप्तित को विस्मयः। एतस्मित्रियम(ा)द्भुताय महति प्रतियम्यभेशको यत् पाताणि हि(र)एमयान्यपि पुनर्यातान्ययोवर्णता-
- 28. म् ॥ 17 आकौमारमपारसङ्गरभरध्यापारतृध्णावशस्त्रान्तस्यास्य निशम्य वोरपरिपद्वन्यस्य दोर्विकमम् । नेदं नेदिमदश्च नेति चिकतै-
- 29. र्र्डुगर्गे प्रविश्य दुतं निर्गेच्छद्भिरतिभूपनिवहैर्भ्याम्यद्भिरेवास्यते ॥ श्राकर्णाधलमेलकारविशिखदोपैः समाजे द्विपां दानाम्भः-
- 30. कणगर्भदर्भकलनैग्गेष्ठिषु निष्ठावताम्। नीवीबन्धविसारणैः परिपदि तस्यत्कुरङ्गीदशामन्यापारसुखासिता च्लामपि

- 31. प्राप्तीति नैतत्करः ॥ 19 तापिञ्छैः परिशीलितेव सरितां कच्छ-स्थली-नीरदैनीरन्ध्रेव नमस्तदी गरकतेः क्षप्ता भुवः चमारुहः । नी-
- 32. लग्रावकदम्बकैरविरलाभोगेव वेलावलीलेखासीददसीययज्ञहुतभुग्-धूमे मुहुर्मूच्छीति ॥ 20 कल्पचमारूहकाननानि कनकदमामृ-
- 33. द्विभागात्रिधि रक्षानां पुलिनान्तराणि च परिश्रम्य प्रयासालसाः। एतत्पादपयोधरप्रणयिनिच्छायावितानाञ्चले विश्रामयन्ति स-
- 34. तामनिद्रविदशोद्भान्ता मनोतृतयः॥ 21 किमेतदिति विस्मया-कुलितलोकपालावलीविलोकितविश्टह्खलप्रधनजैत्तयाता...22

#### Reverse

- 35. समस्तस्वप्रशस्युपेत-श्रिराजनिःशङ्कशङ्कर-गीडेश्वर श्रीमद्वज्ञाल-सेनदेवपादानुध्यातसमस्तस्वप्रशस्युपेत-श्रिराज-भदनशङ्क-
- 36. र गोडेश्वर श्रीमझच्मणसेनदेवपादानुध्यातसमस्त्स्वप्रशस्त्युपैत-श्रश्वपति-नरपति-राजलयाधिपति-सेन-
- 37 कुलकमलविकासभास्कर-सोमवंशप्रदीप-प्रतिपन्नकर्ण-सत्यवतगाङ्गेय स(श)रणागतवज्रपञ्चर-परमेश्वर-परमभ-
- 38. द्वारक-परमसीर-महाराजाधिराज-श्रिराज-वृपभ(1) द्वशद्वर-गौडेश्वर-श्रीविश्वरूपसेनदेवपादा विजयिन: । समु-
- 39- पगताशेपराज राजन्यक -राज्ञी-राणक-राजपुत्त-राजामात्य-मद्दा-पुरोहित-महाधर्माध्यद्य महासान्धिविप्रहिक-म-
- 40- हासेनापति-दोःसाधिक-चौरोद्धरिणक-नीवलहस्त्यश्व-गोमहिषाजावि-कादिच्याप्टत-गौरिमक-दराइपाशिक-विषयपत्यादीनन्याँश्च सक-
- 41. तराजपादोपजीविनो अध्यद्गप्रवरान् चह्महजातीयान् झाहाणान् बाह्मणोत्तरान् यथाई मानयन्ति योधयन्ति समादिशन्ति च विदि-
- 42. तमस्तु भवतां यथा पौएड्रवर्दनभुत्त्यान्तःपाति-वङ्गे नाट्ये रामसिद्धि-पाटके वराहकुण्डदित्तणशिथमे पूट्ये देवहारदेवभोगसीमा द-

- 43. विशे वाङ्गालवहाभूः सीमा पश्चिमे नदी सीमा उत्तरे तथा नदी सीमा एवं चतुःसीमाविद्यन्नवास्तुभूम्युदान ३४॥। तथा देवहा-
- 44. रपूर्वे टा ४ व्याभू उ ४। वास्तु उपति १। तथा नाल भू उ २६॥ देवहारस्तरे नालभू उ २ नाल उपति १० एवं
- 45. सवास्तुभू उदान ६०॥ प्रामपत्या सांहि =०। तथैतद्प्रामे वारमाकोलोक्त-गामीकादीनां नूतनवरज्ञचतुष्टयसमेत वारभे-
- 46. मनो उद्याता परलोक्षकानां वरजत्तयसंवितत सांहि १६॥% मिलिविता कार सं ७ द्वाभ्यां त्रयोदशाब्दीय उत्तरायणमहासंक-
- 47. मणमम्बन्धेन समुत्सिर्गतभू सं सो हि १०० तथा नाव्ये विनयतिलकप्रामे पूर्वे समुद्रसीमा दक्तिणे प्रमुक्षीभूः सीमा पश्चिमे जङ्घा-
- 48. लसीमा उत्तरे शासनसीमा एवं चतुःसीमाविद्यन्नसवास्तुभु उदान २५ नानापत्या सांहि ६० तथा मधुन्तीरकावृत्ती नवसंग्रह-च
- 49. तुरके श्राजिकुलापाटके यथाप्रसिद्धसामाविष्ठभशीयसाकिरितो मैनो उच्होकादीनां श्रानेनैवाविह्यकपंहलायुधेन की-
- 50. तपदोलीसं सवास्तुभूम्युदान १६४ नानापत्या उच्छन्नत्वात् सांहिं १०० तथैतद्वास्तुभमी कत्तनसंसा गुवाकरात ३० एत-
- 51. न्मून्यं हि ४० द्वासांहि १४० तथा विकमपुरभागे लाउहएडा-चतुरके देळलहस्यां नदीपूर्वपिथिगे राजहिता स एव वार
- 52. श्रारएये (?) कामिष्णडनागादोनां श्रानैनेय कीपटीलीसं सवास्तु-भूम्युदान २५ साहि ५० विभि: मातृचरणानाम् दृष्टेन
- 53- सोमपासे समुत्सिनितभूसम्बन्धेन शुवावमूल्यसगेत सां हि २५० तथैतद्पामे वारत्रद्वश्रमृतोक्ष्योः श्रानेव कीतपटी-
- 54- लोगं वर्षे ह्यो कुमारशीस्ट्यंसेनप्रदत्त नालभू उ ७ गुवाक्वास्तुभ् उ ३ द्वारा वा भू उ १० मां हि २५ तथा तथेतद्त्रा
- 55. मे वारकतो-श्रमतोश्योः श्रमेनंव कोतपश्चीसं सान्धिविमहि-वनायोसिंह-प्रदत्त नालभू र ३ गुवादवास्तुभू र ४ द्वा सवास्तु

- 56. भू उ ७ सां हि २५ द्वा सां हि ५० तथा क (१)न्द्रद्वीपे उराच-तुरके जयजाहडा-पूर्वे घाघरकाटी-पाढके राजपंमहेश्वरस अनेनैवाव-
- 57. क्षिकपंहलायुधेन कीतशासनसं सवास्तुभू उदान १२॥। सां हि ५० तथा क(१)न्द्रद्वीपे पातिलादिवीके कुमारश्रीपुरुषोत्तम-
- 58. सेनभुज्यमानायग (१) श्रानेनैव चतुर्दशाब्दीय उत्थानद्वादश्यां समुत्सर्गितभूसम्बन्धेन दत्त सवास्तुभूम्युदान २४ सां हि ५० मि-
- 59. लित्वा (सार्च)पट्(ि) हांशदुन्मानाधिकशततवयोदानात्मककलल-गुवाकमूल्यवरजायसमेत सां चूर्णा पञ्चशतिकमूमिः सजलस्थला स-
- 60. भाटविटपा सगर्तेपिरा सिखलनाला सगुवाकनारिकेला अचट-भटप्रवेशा श्राचन्द्रार्केचितिसमकालं यावत् देवकुलपुष्करि-
- 61. न्यादिकं कारियत्वा गुवाकनारिकेलादिकं लग्गावियत्वा पुत्र-पीतादिसन्ततिकमेण खच्छन्दोपभोगेनोपभोक्तं वात्स्यसगोत्रस्य श्रीवं-
- 62. च्यवन-भार्गव-यामदमय-ग्राप्नुयत्-पश्च प्रवास यजुर्वेदान्तर्गतका एव-शाखैकदेशाध्यायिने लद्दमी धरदेवशम्प्रेणः प्रयोत्नाय तथा दे-
- 63. वधरदेवशम्मेणः पौताय तथा श्रध्ययदेवशम्मेणः पुताय वात्स्य-सगोताय श्रीर्व-च्यवन-भार्गव-यामदत्रय-श्राप्तुवत् पद्यप्रवराय यज्ज-
- 64. वेंदान्तर्गतकारावशाखेकदेशाध्यायिने आविद्यक्तपंथीहलायुधशरम्भेणे ब्राह्मणाय नाव्ये (१) महाउत्तरायणमहाससंक्रमणे…संसा-
- 65. भू हि १०० नाव्यमधुद्धीरकवड़-भागेषु मातृचरणा नाम् हच्टेण सोमप्रासे दत्त संसा भू हि २४० विकमपुरभागे वर्षशृद्धौ कु-
- 66. मारश्री-सूर्यसेन-प्रदत्त संसा भू हि २५ तथा हि सान्धिनावीसिंह-दत्त संसा भू हि २५ क (१) न्द्रद्वीपे उराचतुरके कीतशासन संमां भूहि ५० तथा पा-
- 67. तिलादिनीके समारपुरपोत्तमसेन-दत्त संसा भूहि ४० मिलित्वा श्रीमन्सदाशिवसुदया सुद्रियत्वा भृष्टिइदन्यायेन ताम्रशासनोकृत्य प्रद-

- 68. तोस्माभिः यत्र वर्जगुवाकायसभेतताम्रशासन सां भूहि ५०० तद्भवद्भिः सर्वेरेव श्रनुमस्तव्यम् । भाविभिरिष नृपत्तिभिरिष
- 69. हरणे नरकपातभयात् पालने धर्मगौरवात् पालनीयम्। भवन्ति चात्र धर्मानुशंसिनः क्षोकाः॥ भूमिं यः प्रतिगृहाति यथ भूमिं प्र-
- 70 यच्छति। उभौ तौ पुण्यकर्माणी नियतं खर्गगमिनो।॥२३ वहुभित्रेसुपा दत्ता राजभिः सगरादिभिः। यस्य यस्य यदा भूभिस्तस्य तस्य तदा……

### Translation

Verses 1-7-See English tendering of Edilpur copperplate of Kesavasena.

Verse 8—As the kings, with their waves of soldiers crushed by charge of thousand elephants moving in front of his army was about to leave this world their sights looked as perturbed as those of one, looking (desparately) for sea-shore.

Verses 9-21-See English rendering of Edilpur copperplate of Kesavasena.

Prose portion, containing names and titles of kings and employees—See English rendering of Edilpur copper-plate of Kesavasena.

Be it known to you that in the village of Rāmašiddhi, situated in the navigable portion of Bengal, lying within the jurisdiction of Paundravardhana, a plot of homstead land, lying to the south-west of Varāhkunda having for its four boundaries—land, from whose income offerings to God

are offered and that from whose income eatables are offered to the east, land belonging to Bangalbada to the south, river to the west and north, and to the east of land, from the income of which offerings are given to the Gods ta 4 and 44 vyābhū, 176 of homestead land and 266 udānas of arable land, and to the north of the same land, arable land 2 and 138: thus land including homestead plots measuring 673 udanas....and in the same village four new betel-leaf plantations, belonging to ..., along with other three ...: thus the land in two plots, measuring kā 2 and kha 7, given away on the great Uttarayanasamkramana day of the thirteenth year of the king's regime ... Again in the village of Vinayatilaka 25 udanas of land along with homestead lands, having for its four boundaries: - ocean to the east, land belonging to the watercourse to the south, embankment to the south, boundary of the village to the north... And in Ajikulā village which is in Navasamgraha Caturaka and Madhuksīraka-āvetti, 165 udānas of land, as laid down in title-deed, circumscribed within its own well-known boundaries, including homestead plots, containing one hundred beteinut trees ...... purchased from the Avallika-Pandita Halayudha from Ucchoka and others...and in Deuldhasti in Lauhanda-Caturaka in Vikramapura, situated to the east and west of the river...land including homestead plots, measuring 25 Udanas, as laid down in the title-deed. purchased by the same from Kāmāpintha Nāga and others:

these three plots,...granted on the occasion of lunar eclipse, which was witnessed by the venerable mother.

In the same village 7 udānas of arable land and 3 udānas of homestead land, along with betelnut-groves—in all 10 udānas of land in two plots, yielding an income of 25, purchased by the same person from Bārabrahma and Amritoka, as laid down in the title-deed as were made over to him by Kumāra Sūryasena on the occasion of the birth-day.

In the same village 3 udanas of arable land and 4 udanas of homestead land, along with betelnut-groves—
in all 7 udanas of land, as laid down in the title-deed, purchased by the same person from Barakals and Amrtoka and later granted to him by Nāñīsimha, the minister-in-charge of war and peace.

In the village of Ghāgharakāṭṭi in Urā-Caturaka within Candradvīpa, land measuring 123 udānas, along with homestead plots, situated to the east of Jayajhadā, as in the titledeed, purchased by the same Āvatlika-Paṇḍita Halāyudha from Maheśvara, the great scholar, enjoying royal patronagēr

In the village of Pātilādivīkā in Candradvīpa, 24 udānas of land, together with homestead plots, which were being formerly enjoyed by Kumāra Purusottamasena and later given away by him in the fourteenth regnal year on the occasion of Utthānadvādašī.

Thus in all land, divided into numerous plots measuring

three hundred and thirty-six and half unmanas (udanas: 67年+25+165+25+10+7+12至+24) yielding together with the price of betelnuts and income from Barajas an annual income of 500 as stated hereinafter, along with forest and branches, pits and barren tracts, land and water, waste and arable land, betelnut and cocoanut trees, not to be entered by Cattas and Bhattas, that might be peacefully enjoyed by the donce, as well as his son, grandson and other descendants, as long as the Sun and the Moon last and the Earth endures, having thereon erected temples, excavated tanks and the like and planted betelnut, cocoanut and other trees is made over by us by means of a Copper-plate having affixed thereto the seal of Sadasiva, according to the principle of Bhumicchidra to the Brahmana Avapallika Pandita Halayudhasarmman, belonging to Vatsya gotra, and Aurva-Cyavana, - Bhargava, - Jamadagnya and Apnuvat Pravaras and a student of Kanvasakha of the Yajurveda, son of Adhyadevasarmman, grandson of Devadharadevasarmman and great grandson of Laksmidharadeyasarmman, belonging to the said Gotra, said Pravatas and a student of the same sakhā of the same branch.

The income accrued from the lands donated is as follows:-

In Navya on the Mahasamkramana of Mahauttarayana

In parts of Nāvya, Madhukṣīraka and		
Vanga on the occasion of the Lunar		
Eclipse witnessed by venerable mother		250
In Vikramaputa the gift of Kumāra Sūrya-		
sena on his birth day in all	•••	2 5
The Gift of Nāñīsimha, in all	•••	25
Purchased in Urā-Caturaka in Cāndradvīpa		
ın all	•••	50
In Pataladīvikā, the gift of Kumāra Puru-		
sottamasena, in all		50

So it behoves you all to give your assent to it. Through fear of falling into Hell in case of its confiscation and hope of acquisition of merit in case of its protection it should be protected by kings of posterity also. Thus tun the scriptural stanzas enjoining Dharma in this matter:

Verses 23-24-See English rendering of other Inscriptions.

### Notes

The donce of this grant is the great Vedic scholar Halāyudha, who has to his credit the famous treatise on Mīmāmsā system of Philosophy named 'Brāhmaṇasarvasva'. In this work he has explained a few mantras belonging to the Yajurveda. The work of Halāyudha, along with that of Guṇaviṣṇu goes to refute the contention that the stream of Vedic learning was conspicuously absent in Bengal.

# No.—44. Edilpur Copper-plate of Keśavasena (end of 12th Century A.D.)

Place: Edilpur, Faridpur, East Bengal.

Language: Sanskrit.

Script: The characters are proto-Bengali, as were intent about the end of the twelvth century A.D. being note developed than those of the copper-plates of Vijaya-na, Vallālasena and Laksmaņasena.

Metre: Verse 1—Vasantatilaka, Verses 2, 3, 5, 7, 9, 10, 12, 14, 16, 17, 18, 19, 20, 24—Sārdūlavikrīdita, lerses 4, 21—Prithvī, Verses 6, 13—Sragdhatā, Verse 11—Puspitāgrā, Verses 15, 32—Āryā, Verses 22, 25, 26, 27, 28, 29, 30—Anustubh, Verse 23—Mandākrāntā, lerse 31—Mālinī.

Ref. Journal of the Asiatic Society of Bengal, Vol. VII pp. 43-51, Ed. by James Prinsep with an English translation by Pandit Saradaprasad. Journal of the Asiatic Society of Bengal, (N. S.), Vol. X, pp. 99-104, Ed. by Sri R. D. Banerji. Inscriptions of Bengal, Vol. III, pp. 118-131. Ed. by Sri N. G. Majumdar.

Account: The Copper-plate was discovered sometime about 1838 in the Edilpur Pargana of the District of Fatidpur in course of digging in a plot of land deposits left by river innundation. The actual find place of the record is not known. This is a single plate engraved on both sides, bearing the usual seal representing Sadasiva at the top.

(Taken from the Inscriptions of Bengal, Vol. III

Ed. by N. G. Majumdar)

## Edilpur Copper-Plate of Vesavasena

#### Obverse

- ॐ उॐ नमो नारायणाय ॥ वन्देऽरिवन्दवनवान्धवमन्धकारकारा-निवद्धभुवनवयमुक्तिहेतुम् । पर्ध्यायविस्तृतिसितासितपच्चयुग्ममुद्यान्तम-
- 2. द्भुतरागं निगमद्रुमस्य ॥ 1 पर्यस्तरफटिकाचलां वसुमतीं विश्वग्वि-मुद्दोभवन्मुक्काकुट्मलमन्धिमम्बरनदोवन्यावनद्धं नमः रुद्धिनस्त-
- 3. मझरीपरिचिता दिझामिनीः कल्पयन् प्रत्युन्मोलतु पुष्पशायक्यशो जन्मान्तरधन्द्रमाः॥ 2\* एतस्मात् दितिभारनिःसहशिरोद-
- 4. वींकरप्रामणीविधामोत्सवदानदीक्तितमुजास्ते भूभुजो जिमरे। येपामप्रतिगञ्जविकमकथारब्धप्रवन्धाद्भुतव्याख्यानन्दविन
- 5. निद्रसान्द्रपुलकैर्व्याप्ताः सदस्यैर्द्शिः ॥ 3\* श्रवातरद्यान्वये महति तत्र देवः खयं सुधाकिरणशेखरो चिजयसेन इला-
- 6. ह्यया । यदं प्रिनखधोर शिस्फुरितमौ लयः दमाभुजो दशास्पनित-विश्रमं विद्धिरे क्लिकेक्शः ॥ ५\* नीलाम्भोह्हसो-
- 7. दरोऽपि दलयनमर्माणि कादम्बिनीकान्तोऽपि ज्वलयनमर्नासि मधुप-क्रियधोऽपि तन्वन् भयम् । निणिक्वाञ्चनसन्नि-
- 8. भोऽपि जनयन्नेत्रक्षमं वैरिणां यस्याशेषजनाद्भुताय समरे वीचेयकः येलति ॥ 5\* ईपनिस्थिशनिदाविरहवि-
- 9. सितवें रिभूपालवंश्यानुच्छिद्योच्छिद्य मूलावधि भुवमिखलो शासतो यस्य राजः। त्र्यासीत्रेजोजिगीपा सह दि-
- 10. वसकरेणैव दोपस्तुलाभूद्गत्तवाशीविषाणामजनि दिगधिपैरेव सीमा-विवादः ॥ 6\* खेलत्खइ गलतापमार्जनह-
- 11. तप्रसर्थिदप्पंज्वरस्त्रस्मादप्रतिमञ्जकीतिरभव द्वालाखसेनोतृपः। यस्यायोधनसीमि शोणितसरिद्वःसघरा-
- 12- यां हताः संसक्तद्विपदन्तदग्रहशिविकामारोप्य वैरिशियः॥ 7\* श्रीकान्तोऽपि न मायया वलिजयी वागीश्ररोऽप्यद्य-

- 13. रं वर्ह्यं नेखपट्टः फलानिधिरपि श्रीन्मुक्तदोपायदः । भोगीन्द्रोऽपि । जिद्यगैः परिशृतस्रैलोक्यरेखा-
- 15. मध्याहे जलपानमुक्तकरियोद्गालघगटारवैः। सायं वेशविलासिनी-जनरगान्मजीर-मञ्जुखनैयेनाका-
- 16. रि विभिन्नशब्दघटनावन्ध्यन्तिसम्ध्यं नमः ॥ 9 र पूर्वं जन्मशतेषु भूमिपतिना सन्त्यज्य मुक्तिप्रहं नूनं तेन सुतार्थिना सुरधुनीतीरे-
- 17. भवः श्रीणितः। एतस्मातः कथमन्यथा रिपुवधूवैपव्यवद्ववतो विख्यातः चितिपालमौलिरभवत् श्रीविश्वरूपो नृपः॥ 10\* न गग-
- 18. नतल एव शीतरश्मिन्नं कनकमूधर एव कल्पशाखी। न विवुधपुर एव देवराजो विलसति यस घरावतास्माजि॥ 11\* वाहू वारणह-
- 19. स्तकाएडसदशी बद्धाः शिलासंहतं वाणाः प्राणहरा द्विपौ मदजल-प्रस्यन्दिनो दन्तिनः । यस्यैतां समराङ्गणप्रणयिणीं कृत्वा-
- 20. स्थिति वेधसा को जानाति कुतः कृती न वसुधाचकेऽनुह्पो रिपुः ॥ 12# वेलायां दक्षिणाच्धेर्म्सलधरगदापाणिसंवासवे-
- 21. यां चेत्रे विश्वेश्वरस्य स्फुरदसिवरस्याश्लेपगङ्गोर्मिभाजि । तीरोत्मद्वे तिवेस्याः कमलभरमसारम्भनिव्याजपूते ये-
- 22. नोच्चेर्यश्चर्यः सह समरजयस्तम्भमाला न्यधायि॥13\* यात्रिम्मीय पवित्रपाणिरभवद्वेशाः सतीनां शिरारतनं या किमपि-
- 23. खरूपचितिर्विश्वं ययालङ्गम् । लद्द्योर्भूषि वाञ्छितानि विद्धे यसाः सपरन्यो महाराज्ञी श्रीचान्द्रादेवी ख (त १)स्य महियो-
- 24. साभूत्रियगोविता ॥ 14\* एताभ्यां शशिशेखरिगरिजाभ्यामिव यभूव शक्तिथरः । श्री [केशव ] सेनदेवः प्रतिभटभूपालगुकुट-
- 25. मंशिः॥ 15\* दृष्टिस्यर्गमवाप्य विश्वज्ञायनी यस द्विजानी पयः. पार्व लोहंमवैदिरएयपद्यो प्राप्तेति को विस्मयः। एतस्मिन्न्पती-

- 26. प्रतापमहति प्रत्यथिषृथ्वीभुजां यत् पाताणि हिरएमयान्यपि धुनः यातान्ययोवर्णताम् ॥ 16\* श्राकौमारमपारसङ्गरहरच्यापार-
- 27. तृष्णावशस्त्रान्तस्यास्य निशम्य वीरपरिषद्वन्द्यस्य दोर्विकमम्। नेदं . नेदिमदञ्च नेतिचिकतेर्द्रगर्गे प्रविश्य दुतं निर्गच्छद्भिर-
- 28. रातिभूपनिवहैर्शान्यद्भिरेवास्यते ॥ 17\* त्राकणीञ्चलगेलकारविशि-खत्तेपैः समाजे द्विपां दानाम्भःकणगर्भदर्भकलनैगी-
  - 29. प्रीषु निष्ठावताम् । नीवीवन्धविसारगैः परिपदि तस्यत् करङ्गी-दशामन्यापारमुखासिकां च्रणमपि प्राप्नोति नैतत्करः ॥ 18\*
  - 30. तापीञ्छैः परिशीलितेव सरितां कच्छस्थली नीरदैर्झारन्त्रेव नगस्तरी मरवते क्लुप्ता भुवः चमारूहः । नील्या-
  - 31. वसदम्बकरविरलाभोगेव वेलावलीलेखासीद्दसीययहहुतभुग्धृमाः वली खेलति॥ 19\* कल्पचमाहृहकाननानि कनकद्दमामृद्धि-

### Reverse

- 32. भागानिधि रज्ञानां पुलिनान्तराणि च परिश्रम्य प्रयासालसाः। एतत्पादपयोधरप्रणियनि च्छायावितानाञ्चले विश्राम्यन्ति सतामनि-
- 33. द्रविशोदद्भान्ता मनोत्रत्तयः॥ 20\* किमेतदिति विस्मयाकुलिस-लोकपालावनोविलोकितविश्टङ्खलप्रधनजैत्रयात्राभरः। शशास पृ-
- 34- थिवीमिमां अधितवीरवर्णप्रणीः सगर्ग-यचनान्वय-प्रलयकालको तृपः ॥ 21 \* पद्मालयेति या ख्यातिर्लदम्या एव जगत्नये सरखख-
- 35. पि तां लेमे यदानन रुतालया ॥ 22\* आरुद्धाश्च लिहगृहशिखामस्य मीन्दर्धलेखां परयन्तीभिः पुरि विहरतः पोर्मीमन्तिनीभिः ।
- 36. वार्ताकृतेर्नयनचित्तिविश्रमं दर्शयन्त्यो रष्टाः सख्यः चणविष्टित-प्रेमहत्तेः कटान्तेः । 23\* एतेनोन्नतवेशममङ्ग्रमुवः स्रो-
- 37. तसर्वामैकतकीडालोलमरालकोमलक्तत्काणप्रणीतोत्मनाः। वि-प्रेभ्गो दिदरे महीमध्यतानेकप्रतिष्ठामृतः पाक्प्रकमशा-

- 38. लिशालिशवलचेत्रोत्कदाः कव्वदाः ॥ 24 \* इह यसु फल्गुत्राम-परिसर-श्रीमज्ञयस्कन्धावारात् समस्तखप्रशस्त्युपेत-श्रारिराजश्य-
- 39. भशहरगोडेश्वर श्रोमद्विजयसेनदेवपादानुध्यातसमस्तस्त्रशस्त्यु -पेतअरिराजिनःशङ्कशङ्करगोदेश्वर-श्रीमद्वलालसेन-
- 40. देवपादानुध्यातसमस्तस्वप्रशस्त्युपेत ऋरिराजमदनशङ्कर-गीडेश्वर-श्रीमह्यक्ष्मणस्तेन-देवपादानुध्यातसमस्त-
- 41. खप्रशस्त्युपेत अरवपतिगजपतिनरपतिराजतयाधिपति सेनकुल कमलविकासभास्कर-सोमवंशप्रदीप-प्रतिपत्र-
- 42. कर्ण सत्यव्रतगाङ्गेय-शरणागतवज्रपञ्चर परमेश्वर-परमभद्दारक -महाराजाधिराज-श्वरिराज-श्व-
- 43. सहाशद्वर-गाँडेश्वर-श्रीमत्केशवसेनदेवपादा विजयिनः॥ समुप-गताशेपराज-राजन्यक-राज्ञी-राणक-राजपुत्त-रा-
- 44. जामात्य महापुरोहित महाधर्माध्यत्त-महासान्धिविप्रहिक-महा-सेनापति-महादीःसाधिक-चीरोद्धरिणकनीवलद्द-
- 45. स्यश्व-गोमहिषाजाविकादिव्यापृत गौलिमक-दराइपाशिक-दराइ-नायकविषयपत्यादीनन्यांश्च सकलराजपादोपजीविनो
- 46. श्रध्यद्धानध्यद्धप्रवराध चट्टमहजातीयान् ब्राह्मणुब्राह्मणोत्तराध यथाई मानयन्ति बोधयन्ति समादिशन्ति च वि-
- 47. दिनुमस्तु भवतां यथा पौषद्रवर्द्धनभुक्त्यन्तःपाति-वह विकमपुर भाग(ग)...तालपडापाटक(ः)
- 481 पूर्वे सलकाद्वीमामः सीमा दक्तिणे शाङ्करपाशागोविन्दकेलिनो भूः सीमा पश्चिमे पद्यको...शङ्करमामः सी-
- 49. मा उत्तरे वागुलीवित्तगदो...मानभूः सीमा इत्थं यथाप्रसिद्धस्य-सीमाषच्छित्रा बहत्तृपतिचर्णैः शुभव-
- 50. पृद्धो दोर्घायुष्टकामनया समुत्सर्गित साश्वतन्दायोत्पत्तिक सा संभूमिः समाद्यविद्या सगतीयरा सजलस्थ-

- 51. ता सिखलनाला सगुवाकनालिकेरा अवश्भद्वप्रवेशा वृणपूर्तिपर्यन्ता आचन्द्रार्को इतिसमकालं यावत् देवकुल-
- 52. पुष्करिएयादिकं कारियत्वा गुवाकनारिकेलादिकं लग्गावियत्वा पुत्रपौत्नादिसन्ततिकमेण खच्छन्दोपभोगे-
- 53. नोपभोक्तुं वात्स्यसगोक्षस्य भागंबच्यवन-श्राप्तुवान-श्रीर्व-जामदग्न्य-पश्चप्रवरस्य परासरदेवशर्माणः प्रपोला-
- 54. य वत्ससगोत्तस्य तथा पश्चप्रवरस्य गर्न्भश्वरदेवशर्म्भणः पौलाय वत्ससगोतस्य तथा पश्चप्रवरस्य वनमालिशर्मणः
- 55. पुत्राय वत्तमसगोत्राय भार्गव-च्यवन-छापुचान-छोर्व-जामदग्न्य-पधप्रवराय नी(१)ति पाठक(१)य श्रीइश्वरदेवशम्मेखे बा-
- 56. हाणाय सदाशिवमुदया मुद्रयित्वा तृतीयान्दीय ज्यैष्ठदिना(ने) भृच्छिद्रन्यायेन···ताम्रशासनीकृत्य प्रदत्तास्माभिः
- 57. यत चतुःसीमाविच्छित्र सां शासनभू हि २०० तद्भवद्भिः सर्वे-रेवानुमन्तव्यं माविभिरिप नृपतिभिरपहर्शे नरक-
- 58. पातमयात् पालने धर्मगीरवात् पालनीयम् ॥ भवन्ति चाल धर्मानुशंसिनः श्लोकाः । श्रास्फोटयन्ति पितरो वल्गयन्ति
- 59. पितामहाः भूमिदोऽन्मतकुले जातः स नस्त्राता भविष्यति ॥ 25\* भूमिं यः प्रतिगृह्याति यद्य भूमि' प्रयच्छति । अभौ तौ पुरायक-
- 60. म्मांगी नियतं खर्गमामिनी॥ 26# वहुभिर्वसुधा दत्ता राजभिः सगरादिभिः। यस यस यदा भूभिस्तस्य तस्य तदा फलम्॥ 27\* स्वद-
- 61. तां परदत्तां वा यो इरेत वसुन्धराम् । स विष्टायो कृमिर्मृत्वा पितृभिः सइ पच्यते ॥ 28 ॥ पष्टि वर्षसहस्राणि खर्गे तिष्ठति भूमिदः ।
- 62. आहोशा चातुमन्ता च तान्येव नरके वसेत्॥ 29\* सव्वेपामेव दानानामेकजनमानुगं फलम् । 30\* इति कमलदलाम्युविन्दुलोलां श्रिय-
- 63. मनुचिन्ख मनुष्यजीवितद्य । सकलिमदमुदाहराद्य युध्या न हि पुरुषः परकोर्त्तयो विलोध्याः ॥ 31\* सचिवरातमीलिलालिता(सः) प-

64. दाम्बुजस्मानुशासने दूतः श्री ....रभवद्गीडमहामहत्तकः (ख्यातः) ॥ 32\* श्रीमन्महासाकरण नि श्रीमहामत्तक...

65. करण नि ॥ धीमत् करणनी(नि) ॥ सं ज्यैष्ठदिने …

## Translation

Our salutation is to Lord Nārāyana!

Verse 1—I adore the astounding bird of the tree of the Vedas,—that friend of the bed of lotuses, cause of deliverance of the world, confined in the prison of darkness,—the bird, that soars high relying on two alternately expanding white and black wings in the shape of bright, and dark formights.

Verse 2—May the moon usher in next birth of the fame of flower-shafted cupid, making the earth full of crystal mountains, the ocean overflowing with buds of pearls in all directions, the sky flooded by the water of the Heavenly river and the damsels of quarters acquainted with flowers of beaming smiles !

Verse 3—From him were born kings whose arms were trained in giving rest and recreation to the serpent-chief, whose head got tired by bearing the burden of the earth. Their bards, unceasingly and extremely horripilated by joy, derived from uninterrupted marvellous explanation of their unrivalled tales of heroism filled the quarters of the globe.

Verse 4-In that great family appeared the moon-

as the heads of the kings were reflected on the series of nails of his feet, each one of them generated the wrong idea of the Ten-headed one (Rāvaṇa), bowing down to him.

Verse 5—In battle-fields his sword played to the astonishment of all people. Though resembling a blue locus, it pierced the vital parts: though as charming as cloud it consumed the minds: though as tender as bee, it spread terror and though bearing similarude to painted collyrium, it pained the eyes,—and all these of his enemies.

Verse 6-By ceaseless play of his little scimitar he extirpated the families of rival kings, and since boyhood ruled over the entire Earth. He desired to conquer the splendour of the Sun alone; his arm resembled only the lord of serpents; and his border-conflict was with the lords of quarters only.

Verse 7—From him sprang Vallalasena, the king of matchless gloty, who by a touch of his swinging sword-creeper cured his adversaries of their fever of arrogance: in battle-fields, rendered inaccessible by streams of blood he carried away the Goddess of fortune, belonging to rivals, after placing them on palanquins, supported by staffs in the shape of tusks of charging elephants.

Verse 8—From him was born the monarch Laksmanasena,—a wonder to the three worlds and a wish-fulfilling tree on Earth. Though a Visnu, he did not conquer Bali by guile (though beautiful, he did not vanquish the heroes by deceit); though a lord of speech (expert in use of expressions), he was not able to pronounce the syllable 'no'; though a moon, he maintained no connection with night and planets (though a repository of all arts he was spotless); though a lord of serpents he was not surrounded by snakes (though a lord of opulents he was not surrounded by the crooked).

Verse 9—On the hours, fit for conducting morning, midday and evening prayers he filled up the skies with different kinds of sound: in the early morning with the jungles of chains of enchained enemy-rulers, in noontime with loud sounds of bell of elephants, set free to drink water and in the evening by pleasing notes, emanating from moving anklets of courtezans.

Verse 10—Prompted by desire to possess a son, that lord of earth certainly propitiated Lord Siva on the bank of the Ganges leaving aside all care for salvation in hundred previous births: otherwise how could spring from him the illustrious monarch Visvarūpa, the renowned head of kings, holding the vow of inflicting widowhood on the wives of his antagonists?

Verse 11—When Laksmanasena, descended on Earth shone, it seemed that the cool-rayed one did not reside in firmament only, the wish-fulfilling tree in the Golden mount only, and the king of Gods in their city alone.

Verse 12—He had arms resembling trunks of elephants, breast as hard as stone, shafts capable of killing enemies and tuskers pouring in streams of ichor. Who knows why inspite of creating these equipments, attached to the court-yard of war, the creator did not bring into this world an enemy, worthy of him?

Verse 13—By him rows of pillars commemorating military victory was planted along with lofty sacrificial posts on the coast of the Southern Ocean,—the sear of residence of Balarama and Jagannatha, at the place of Viśveśvara, touching the waves of the Ganges, embraced by flowing Asi and Varuṇa and on the banks of the confluence of three rivers, really sanctified by performance of sacrifices directed towards Brahman.

Verse 14—Creating whom the hands of the supreme creator became pure,—that crest-jewel of chaste ladies, who decorated the universe by her beauty and conduct and whose desires were fulfilled even by two co-wives the Goddess of fortune and the Earth—that queen Cāndrādevī, competent to attain the group of three was his chief consort.

Verse 15—Like Kärttikeya from Siva and Pārvatī, powerful and illustrious Kešavasena, a crown-gem of adversaries sprang from them.

Verse 16—Since during the regime of this king, endowed with great personality, the golden vessels of his opposing princes turned into iron-made ones, there is no wonder

that at a mere glance of this conqueror of the universe, water-pots of the Brāhmaņas made of iron should turn into those of gold.

Verse 17—Hearing the strength of arms of this king, with his mind overpowered by a thirst for participation in endless military pursuits since boyhood, and as such, adored by host of heroes, the multitude of inimical kings being terrified entered their fortresses and came out in hot haste, and thus kept themselves wandering, all the time muttering 'No, No, this is not so.'

Verse 18—His arms did not derive pleasure from repose, even for a moment: when confronted with enemies, they discharged arrows, drawn upto the vicinity of his ears, in the assembly of the pious, they handled kuśa, soaked in water for consecrating gifts; and in company of bashful and deer-eyed ones, they untied their knots of garments.

Verse 19—Columns of smoke, rising from his sacrificial fires used to play: it seemed, as if, the river banks were overgrown with Tamāla trees,—the sky was overcast with dark clouds,—the trees of the Earth were covered with emeralds and the line of seashore was completely strenn with a multitude of sapphires.

Verse 20—The mental inclinations of the good, distressed and tired through sleeplessness and fed up with exertion, having wandered about in the groves of wishfulfilling trees, slopes of the golden mountain and mines of gem, and along the shores of oceans used to take rest under the extended canopy in the shape of shadow of his cloud-like feet.

Verse 21—That king, the chief among the illustrious heroes ruled over the Earth. His unimpeded series of victorious march in battles was noticed by astonished multitude of monarchs, exclaiming 'O! what is this?', and to the race of Yavanas, along with the Gargas, he was a veritable Rudra of the day of destruction.

Verse 22—Forming her abode in the face of this king, Sarasvatī attained the appellation 'resident of lotus', which was retained so long by Laksmi alone in the three worlds.

Verse 23—When this king went out for a walk in the city, the ladies of the town ascended on the tops of sky-scrapers and gazed at his beauty, and thereafter cast loving but reproachful glances at their female friends, displaying gestures by movement of their eyes, indicative of intention (to enjoy).

Verse 24—By this Indra of Earth were granted to Brāhmaņas multitudes of prosperous villages, packed up with lofty buildings, full of festivities on account of soft and sweet sound made by the geese restlessly sporting about on river banks and crowded with fields, variegated by different types of paddy ready to ripen.

From the victory-camp situated in the precincts of

Phalgugrāma, the king of Gauda, an unbearable Siva to the foremost of adversaries, the paramount monarch highly venerable Mahārājādhīrāja illustrious Kesavasena, endowed with all his usual titles, holding suzerainty over three lords, namely, the lord of horses, lord of elephants and lord of men, a Sun, causing the Sena dynasty to blossom, a light of the race of the Moon, a second Karna, as much devoted to truth as the offspring of Ganga, an adamantine cage for refugees, ever meditating on the feet of illustrious Laksmanasena, the ruler of Gauda, a Siva, pleasant to the foremost of adversaries and endowed with all his usual titles, who again meditates on the feet of prosperous Vallalasena, the ruler of Gauda, a featless Siva to the foremost of adversaries and endowed with all his usual titles, who in his turn, meditates on the feet of prospetous Vijayasena, the ruler of Gauda, a Siva to the chief of rival kings and endowed with all his usual titles being victorious duly honours, informs and orders all the members presentvassal kings, feudatory chieftains, queens, Rāṇakas, princes, ministers, chief priest, chief justice, minister-in-charge of war and peace, commander-in-chief, officer-in-charge of ecclesiastical affairs, police officer, officer connected with the navy and army, custom receiver, officer entrusted with the punishment of criminals, judge, officer-in-charge of a district, and all others, who are dependent on His Majesty, the superintendents and their heads, people of the class of

Cattas, and Bhattas, the Brāhmaņas and the chief among Brāhmaņas:

Be it known to you that the village of Talapada, situated in Vikramapura in Bengal, lying within the jurisdiction of Paundravardhana-Bhukti, bounded by its well-known boundaries, viz. the village of Satrakadvi, to the east, the land belonging to the villages of Sankarapasa and Govindakelt to the south, ... the village of Sankara to the west, Vagulivittagado to the north,—the village that would eternally yield revenue, and the price of which has been fixed at 200 drammas, along with forest and branches, pits and barren tracts, land and water, waste and arable land, betelnut and cocoanut trees, not to be entered by Cattas and Bhattas, together with even grass and puti plant, that might be peacefully enjoyed by the donce, as well as his son, grandson and other descendants, as long as the Sun and the Moon last and the Earth endures, having thereon erected temples, excavated tanks and the like and planted betelnut, cocoanut and other trees is made over by His Majesty the king on the occasion of his birthday celebration, being desirous of attaining long life by means of a copperplace to which the seal of Sadasıva is affixed according to the principle of Bhūmicchidranyāya on the ... day of Jaistha in the third year of the king's regime to the Brahmana Isvaradevasarmman, the reciter of moral texts, belonging to Vātsya Gotra and Bhārgava, Cyāvana, Apnuvāna, Aurvva

and Jāmadagnya Pravaras, a son of Vanamālidevasarmman of the Vātsya Gotra and the said five Pravaras, grandson of Garbbhesvaradevasarmman of the Vātsya Gotra and five Pravaras and great-grandson of Parāsaradevasarmman, belonging to Vātsya Gotra and Bhārgava, Cyāvana, Āpnuvāna, Aurva and Jāmadagnya Pravaras.

So, it behoves you all to give your assent to it. Through fear of falling into Hell in case of its confiscation and hope of acquisition of merit in case of its protection, it should be protected by kings of posterity also. Thus run the scriptural stanzas enjoining Dharma in this matter:

Verses 25-29—For translation see English rendering of other Inscriptions.

Verse 30—The fruits accrued from all grants last for one birth only.

Verse 31-See English rendering of other Inscriptions.

Verse 32—In this charter of the king, whose lotusfeet, are caressed by heads of hundred ministers the headman of Gauda...was the messenger.

Endorsed by the clerk of the minister-in-charge of wat and peace, by the clerk of the headman, and thereafter, by the clerk of the illustrious king. On this day in the month of Jaistha.

#### Notes

Verse 10-This verse proves extremely puzzling to scholars. The insertion of this verse at this point leads some of the scholars to believe that Viśvarūpasena, a son of Lakṣmaṇasena is the husband of Cāndrādevī and father of Keśavasena. But as this assumption is directly opposed to the data supplied by the prose-portion, they take 'Viśvarūpa' of this verse as a surname, and not as a proper name. The fact, however, is this that, both Viśvarūpasena and Keśavasena are sons of Lakṣmaṇasena, whose description is contained in seven verses, from verse no. 8—verse no. 14. Thus it becomes clear that Cāndrādevī is the consort of illustrious Lakṣmaṇasena and Keśavasena is their son. The pronominal form 'etābhyām' of verse no. 15 refers to Lakṣmaṇasena and Cāndrādevī unmistakably.

Verse 13—The term 'Velāyāyām dakṣiṇābdheḥ' refers possibly to Puri where both Jagannātha and Balatāma are installed. Lakṣmaṇasena planted his victory-post at Benaras and Allahābad also.

Verse 16-Sri R. D. Banerji reads 'Dṛṣṭisthānam' instead of 'Dṛṣṭisparśam', as read by Sri N. G. Majumdar.

Verse 19-Sri Banerji reads 'tāpicchaih' instead of 'tāpīnchaih', as read by Sri Mazumdar. Sri Banerji reads 'muktāvali' instead of 'Velāvali', as read by Sri Mazumdar.

Prose portion—The new titles held by the kings of Sena Dynasty are interesting. Vijayasena is described as Arirājavṛṣava-śaṅkara, Vallālasena is described as Arirājaniḥ-śaṅka-śaṅkara, Lakṣmanasena as Arirājamadanaśaṅkara and Keśavasena as Arirāja-asahya-śaṅkara. All these epithets

bring into light the valour of Sena kings and point out to the fact that all of them were terrors to even foremost of adversaries. The title 'Arirājamadanaśańkara', applied to Lakṣmaṇasena is a bit puzzling. The term 'madana' means 'one who gladdens', and the whole epithet possibly conveys the idea that the great king did not do harm to even his greatest enemy, and thereby pleased him. Sri Banerji reads 'Sūdana', meaning destroyer for 'Madana'.

Verse 32-Prinsep and Banerji read 'Sasanabhütah', while Sri Majumdar reads: Sasane dutah'.

The name of the messenger is read as 'Srīyutadattodbhava' by Prinsep and Banerji.

# No. 45-Bhuvaneśwar Inscription of Bhatta-Bhavadeva

Place: Bhuvaneswar, Orissa.

Language: Sanskrit.

Script: Proto-Bengali.

Ref.: Journal of the Asiatic Society of Bengal, Vol. VI pp. 88-97, Antiquities of Orissa, Vol. II pp. 85-87, Epigraphia Indica, Vol. VI pp. 203-207, Inscriptions of Bengal, Vol. III, pp. 25-41.

Metre: Verses 1, 2, 4, 9, 12, 16, 19, 21, 22, 25— Vasantatilaka; Verses 3, 14, 15, 17, 20, 26, 27, 30— Särdūlavikrīdita; Verses—5, 24—Āryā; Verses—6, 10, 13 Anuṣṭubh; Verses 7, 29—Upajāti; Verses 8, 18—Sikharinī; Verse 11—Vamśastha; Verses 23, 28—Sragdharā; Verse 31 - Mandākrāntā; Verse 32 - Mālinī; Verse 33 - Praharsinī.

Account: The Inscription was fixed on the temple of Ananta Vasudeva at Bhuvaneswar in Puri District. In 1810 it was taken out along with another Inscription, which belongs to the reign of Aniyankabhima by General Stewart and brought over to the Museum of the Asiatic Society of Calcutta. It was first published by James Prinsep in 1837, along with a translation by Capt. G. T. Marshall, —subsequently reproduced by Rajendralall Mitra in 1880 and critically edited first by Prof. Keilhorn and then by Sri N. G. Majumdar.

(Taken from Inscriptions of Bengal Vol. III.)

# Bhuvaneśvar Inscription of Bhatta-Bhavadeva Text

- 1. ॐ ॐ नमो भगवते वासुदेव (1) य ॥ गाड़ोपगृड़कमलाकुच-कुम्भपत्नुद्राष्ट्रितेन वपुषा परिरिष्समान (:)। मा तुल्यतामिनवा वन-मालिकेति वाग्देवतोपहसितोस्तु हरिः श्रिये वः ॥ 1 थ बाल्यात् प्रमृत्यहरहर्ष्यंदु-पासितासि वाग्दे-
- 2. वते तद्युना फलतु प्रसीद । वक्वास्मि अद्दुभवदेवकुलप्रशस्ति स्क्वाचराणि रसनाप्रमध्ययेथाः ॥ 2\* सावर्णस्य मुनेर्महीयसि कुले ये जिहारे श्रीतियास्तेषां शासनभूमयो जिनग्रहंप्रामाः शतं सन्तु ते । आर्यावर्त्त-भुवाम्ब-
- 3. भूपणिमह स्थातस्तु सर्व्याप्रिमो प्रामः सिद्धल एव केवलमलङ्का-रोस्ति राद्धाथियः॥ 3\* सत्पन्नवः स्थितिमयो रदयद्वमूलः शाखाप्रलगमुसार-

द्विजशी लितश्रीः । न प्रन्थिलो न कुटिलः सरलः सुपन्या सन्वींगतः मुखिमह प्रससार वंशः ॥ ४\*

- 4. तद्वंशोत्तंसमणेः कलस्य दातापि तापनप्रतिमः। भव इव विद्यातत्त्व-प्रभवः प्रवसूव भवदेवः॥ 5\* अप्रजानुजयोग्मंध्ये महादेवाष्ट्रहासयोः। स जज्ञे यज्ञपुरुषो विरिधिहरयोरिव ॥ 6\* स शासनं गौड्नुपादवा-
- 5. प श्रीहस्तिनीभिट्टमभिष्टभूमि । श्रष्टी सुतानष्ट महेशमूतिंप्रख्यान् विनक्षेय रथाङ्गमुख्यान् ॥ ७ रथाङ्गाद्त्यङ्गः समजनि जनानन्दजननः शशीव चीरोदादविकलकलाकेलिनिलयः । स्फुरत्प्रज्ञाज्योतिः स्फुरित इति नाम्ना दि-
- 6. शि दिशि प्रकाशोभृत् सौम्यप्रद्द इव युधस्तस्य तनयः ॥ ८ तस्माद-भूदभिजनाभ्युदयैकवीजमञ्याजपीष्ठपमहातष्ठमूलकन्दः । श्रीआदिदेव इति देव इवादिमूर्तिमर्म (स्थी) त्मना भुवनमेतदलङ्करिष्णुः ॥ ९ ॥ वङ्गराज-
- 7. राज्यश्रीविधामस्विवः शुचिः । महामन्त्री महापात्तमवन्ध्यः सन्धि-विप्रही ॥ 10\* स देवकीगर्भभवं भुवः स्थितौ समर्थमुच्चैः पदलब्धपीहपं। सरस्वतीजानिमजीजनद् सतं जगत्सु गोवर्द्धनमच्युतोपमं॥ 11\* वीरस्थलीषु च समासु च ती-
- 8. यिकानी दो (ली) लया च कलया च वचित्रतायाः। यो वद्ध्यन् वस्रमतीश्च सरस्रतीश्च द्वेषा व्यथत निजनामपदं सदर्थं।। 12\* वन्द्यां चन्द्य- घटीयस्य बद्धायाः प्रयतां सताम्। सान्नोकामजनारत्नमपत्नीं सत्परिणीत- वान्।। 13\* तस्रां स्वप्न (वि) धा-
- 9. नबोधितनिजोत्पादः स देवो इर्त्जितः श्रीभवदेवमूर्तिरमुतः चमामण्डलोकरयपात्। यत्पाणिप्रणिय द्वयञ्चलजयोरालितं लच्मणा यस्यान्त-र्निहितोस्ति कौस्तुभ इति ज्ञातं प्रकाशोदयात्॥ 14\* लच्मीन्दित्तणदोष्णि मन्त्रविभवे विश्व-
  - 10. म्मरामग्डलं जिह्वाप्रे च सरखतीं रिपुतनौ नागान्तकं पत्ति्गां।

चकम्पादतते निवेशितवता दिव्यन्तदाद्यम्बपुर्निद्वोतुनिजिचित्रमेतदमुना न्न्निम्य-पर्थासितं ॥ 15\* यन्मन्तराक्तिसचियः सुचिरं चकार राज्यं स धर्मिविजयी

- 11. हरिवरमेदेवः। तत्रन्दने वलित यस च दण्डनीतिविदर्गानुगा वहलकल्पलतेव लद्मीः॥ 16\* सत्पातस्य महाशयस्य कमलाधारस्य यस्य चमान्विश्राणस्य गुणाम्बुधेरकलितस्यान्तन्तं दोनात्मनः। मध्यादा-महिमप्रसा-
- 12. दशुचितागाम्भीर्थ्यर्थस्यितिप्रायाः प्रायश एव वाव्पधमितिकान्ताः खदन्ते गुणाः ॥ 17 महागौरी कोर्तिः स्फुरदिसकराता भुजलता रणकीदा चएडी रिपुरुधिरवर्ध्वा रणभुवः (।\*) महालद्दमीर्म्मृतिः प्रकृतित्तिः
- 13. तास्ता गिर इवि प्रपश्चः शक्तीनां यमिह परमेशं प्रथयति ॥ 18: यद्भाद्मतेजि वलोयसि मन्दवीर्ध्यः सद्योतपोतकर्णि तरिणस्तनोति । उच्चै- इद्यति यदीययशःशरीरे जातस्तुपारशिसरी नवु जानुद्रग्नः ॥ 19\* भद्मा-
- 14. हैतविदामुदाहरणभूरुद्भृतविद्याद्भुतस्यष्टा भट्टिशां गभीरिमगुण-प्रत्यस्था कविः। योद्धाम्भोनिधिकुम्भसम्भवमुनिः पापएडवैतिएङक-प्रज्ञा-यएडनपरिडतीयमवनी सर्वज्ञलीलायते ॥ 20\* सिद्धान्ततन्त्रगणि-
- 15. तार्णवपारदश्या विश्वाद्भुतप्रसविता फलसंहितासु । कर्ता खर्य प्रथिता च नवीनहोराशास्त्रस्य यः स्फुटमभूदपरो चराहः ॥21% यो धर्मशास्त्रपदवीषु जरित्रवन्धानन्धीचकार रचितोचितसत्प्रवन्धः । सुव्याख्यया विशद-
- 16. यन्मिनधर्मगाथाः सार्त्तियाविषसंशयमुन्ममार्ज् ॥ 22\*
  मीमान्पायामुपायः स खलु विरचितो येन भट्टोक्कनीत्या यत न्याया
  सहस्र रिविकिरणममा न चमन्ते तमान्ति । कि भूमा सीम्न साम्रां सकलकविकलास्वागमेष्वर्थ-
- 17. शास्त्रे ज्वायु( ज्वें ) दाखवेदपशृतिषु कृतधीरिद्वितीयोयमेव ॥ 23\* यस खलु चालवलभी भुजङ्ग इति नाम नाहतं केन । मीमान्सयापि सपुलक-माक्षणितवणितोद्गीतं ॥ 24\* दंष्ट्रालदुष्टभुजगवणमोहरासि प्रत्यूपत्पर्यनिन-
  - 18. दैरिव मन्तवर्णें। यो जीवयन् जगदशेपमभूदपूर्व्धमृत्यु अयो

- गरलकेलियु भीलकएठ: ॥ 25\* राद्यामजलासु जाङ्गलपथप्रामोपकएठस्थली-सीमामु अमममपान्थपरिपत्-प्राणाशय-प्रीणनः । येनाकारि जलाशयः प-
- 19. रिसरकाताभिजाताह्मना-वक्त्राब्जप्रतिविम्बसुग्धमधुपीशूर्याब्जिनी काननः ॥ 26\* तेनायं भगवान् भवार्णवसमुत्ताराय नारायणः शैलसेतुरिय प्रसाधितधरापीठः प्रतिष्ठापितः । यः प्राचीवदनेन्दुनीलतिलको लीलावतन्-सोत्पलं भू-
- 20. मेर्भूतलपारिजातिवदपी संकल्पसिद्धिप्रदः ॥ 27\* तेन प्रासादं एप लिपुरहरगिरिस्पर्द्धया विद्वतिथ्रोः श्रीमान् श्रीवच्छलदमा हरिरिव विद्वितो विस्फुरचक्रचिहः । जित्वा यो वैजयन्तं वियति वितन्ते वैजयन्तीविलासान् वैलासे .
- 21. नामिलापं कलयति गिरिशो यस संतद्य तद्यो ॥ 28 = न्यवी-विशद्वेश्मनि तत्र विष्णोः स निर्कारं गर्कागृहान्तरेषु । नारायणानन्तनृसिंह-मूर्तिन्विधातृवक्केष्विय वेदविद्याः ॥ 29 = एतस्मै हिर्मिधसे वसुमतीविश्रान्त-विद्याधरीविश्रान्ति-
- 22. न्दधतीः शतं स हि ददी शास्त्रशावीहशः। दग्धस्रोप्रदशा हरीव दिशतीः कामस्र संजीयनं काराः कामिजनस्य सङ्गमगृहं सङ्गोतकेलि-श्रियां॥ 30\* प्रासादाप्रे स खलु जगतः पुरायपरायेकवीथी चके वाणी मरकत-प्रशिख-
- 23. च्छमुच्छायतोयां। मध्येवारि प्रतिकृतिमिपाद्श्येयन्तीव ताहिग्व-ष्णोर्द्धामाद्भुतमहिकुलस्माधिकं या चकास्ति॥ 31\* व्यधित विवुधधामः सीन्नि संसारसारं स खलु निखिलनेतानन्दनिस्यन्दपातं। तिभुवनजयखिनानङ्ग-विश्रा-
- 24. मधाम प्रथितरतिविभावस्थानमुद्यानरतः ॥ 32\* तस्यैव प्रिय-मुहदा दिजापिमेण श्रीचाचस्पति-कविना कृता प्रशस्तिः । आकर्षं शुचि-मुस्थाममूर्त्तिकोत्तरध्यास्तां जधनमियं सुव्(र्ण) काञ्ची ॥ 33...
  - 25. प्रशस्तिरियं वालंबलभीभुजङ्गापरनाम्रो भट्टश्रीभवदेवस्य ॥

#### Translation

Our salutation is to Lord Vasudeva !

Verse 1—May Hari bring prosperity to you—Hari, who with his body marked with saffron-lines applied to the jar-like breasts of Laksmi, held in deep embrace was taunted by the goddess of speech saying: 'O Lord, do not spoil thy fresh garland!'

Verse 2—O Goddess of speech! Since you have been propitiated incessantly since boyhood, may you now fulfil my desire and be pleased unto me! I am now going to recite fine syllables of eulogy of the family of Bhatta-Bhavadeva—may you therefore reside in the tip of my tongue!

Verse 3—There may be a hundred villages, containing gift-lands and birth-places of Brühmanas, versed in Vedic lore and born in the great line of the sage Savarna. But the most famous and foremost of all such villages was Siddhala, the only ornament of the fortune of Rāḍhā,—an instrument of decoration of the land of Āryāvarta.

Verse 4—In that village the great family spread at ease: it consisted of fine branches, was fixed and firmly established and its beauty was augmented by Brahmanas, eloquent in cultivating various branches of the Vedas. (Persons born in this line were) not mean, not crooked, but were positively simple and straight-forward, and as such great through possession of excellent virtues. (The sugges-

tion is that the family resembled a tree, bearing fine twigs, fixed, firmly established, having beauty enhanced by chirping birds resting on the extremities of its branches, without any knot and bend, having excellent joints and the most lofty of all).

Verse 5—The crest-jewel of that family was Bhavadeva: though a giver of fruits he resembled Sun (in splendout), and imitated Siva, the source of true principles of knowledge.

Verse 6-Like Viṣṇu between Brahman and Siva, he was between the two brothers,—the elder One Mahādeva and the younger one Aṭṭahāsa.

Verse 7—From the kings of Gauda he received as grant the prosperous village of Hastinibhitta—a land which he desired most; and produced eight sons, bearing similitude to the eight forms of Lord Siva (Earth, water, fire, air, sky, Sun, Moon and sacrificer), the foremost of whom was Rathānga.

Verse 8—Like the Moon, the resort of revelry of undiminished digits, springing from the Milk-Ocean, Atyanga, a store-house of play of all the fine arts, and as such a source of delight to all men sprang from Rathanga; his son Budha resembled the pleasing planet of that name; as he emitted a lustre of wisdom he became famous by the name of Sphūrita (One who emits light) also in the world.

Verse 9-From him was born the illustrious Adideva,

—the unique seed of prosperity of the family,—the very root of the great tree of real manliness: he was, as if, the Primeval God Brahman, decorating the Earth by adopting a human body.

Verse 10—That ever-successful purified one caused the royal glory of the king of Vanga to relax peacefully: he was the chief minister,—the supreme councillor, entrusted with the charge of war and peace.

Verse 11—On his wife Devaki he begat a son, capable of preserving the earth, with his manliness, attaining an exalted position. Wedded to the goddess of learning and thus resembling Kṛṣṇa in all respects, he became famous in the three worlds by the name of Govardhana.

Verse 12—He increased land and learning respectively by play of arms in the field of heroes and fragments of oratory in the assembly of heretics, and thus justified the two-fold connotation of his own name.

Verse 13—He married Sāngokā, the foremost of all ladies,—an adorable and pious daughter of a Vandyaghatīya Brāhmaṇa.

Verse 14—On her from that Kasyapa of the earthly region was born Lord Hari assuming the form of prosperous Bhavadeva, after having foreboded his birth in a dream: a couple of lotuses attached to his hand was recognised by marks and the Kaustubha jewel residing in his heart was known from increase of his glory.

Verse 15—It seemed, as if, in order to conceal his divine primordial body he completely revolutionised his own characteristic marks: he placed Laksmi on his right hand,—the orb of Earth on the efficacy of counsel,—speech on the tip of tongue,—arrow, destroying Nāga kings on the body of enemies,—and the host of kings on his feet. (Viṣṇu usually has Lakṣmī to his left, Earth in his feet, Sarasvatī to his right and the bird Garuda, an enemy to serpents as his cartier).

Verse 16—Being assisted by the power of counsel of this minister, king Harivarimmadeva attained lawful victory and ruled the kingdom for long: during the regime of this king's son also, the goddess of fortune, following the path of administration, laid down by him became as prosperous as the luxuriant wish-fulfilling tree.

Verse 17—Of this worthy, magnanimous store-house of fortune, protector of Earth, unlimited ocean of virtues and a great-souled being, such qualities as self-respect, dignity, gentleness, purity, gravity, patience and steadfastness, lying beyond the province of expression were appreciated by all.

Verse 18—He had Mahāgaurī in the shape of extremely, white fame, the goddess Caṇḍī revelling in warfare in the shape of creeper-like arms, fearful on account of the flashing sword and besmeared with the blood of enemies in the field of battle, the goddess Mahālakṣmī in the shape of his extremely beautiful appearance and Sarasvatī in the form of

multifarious speech, beautiful by nature: this assemblage of different female energies reveals him to be the Divine Lord in this world.

Verse 19—Compared to his resplendent Brahmanic glory, the Sun, lacking in lustre assumes the form of a small glow-worm and before the body of his massive reputation even the Himalayas seem to reach upto the knees.

Verse 20—An example of scholars, versed in the non-duality of Brahman,—an wonderful exponent of the teachings, presented by the speeches of Bhatta,—a seer, having occular vision (of everything) through the quality of profound knowledge:—a sage Agastya to the ocean of Buddhistic doctrines,—an expert in refuring the contentions of heretic dialecticians, he behaves like an omniscient one in the world.

Verse 21—One seeing the ends of the Oceans of Siddhānta, Tantra and Ganita, a creator of marvels in the field of astrology and himself a composer and promulgator of a new type of Horoscopy, he seemed to be a second Varāha.

Verse 22—By composing a number of appropriate and good treatises in the field of Dharmasastra, he did cast into shade the old works, and by elucidating the verses relating to Dharma laid down by this great sage by means of his nice commentaries removed all doubts regarding rites enjoined in the Smrtis.

Verse 23—Following the principles laid down by Bhatta, he composed a guide to Mīmāṃsā, in which thousand arguments, resembling rays of the Sun dispelled the gloom (of doubt). What is the need of elaboration? Well-versed in Vedic lores, specimens of poetic art of all poets, Āgama literature, Arthaśāstras, Sciences of Medicine and Missile and others he was second to none.

Verse 24—Who indeed did not honour his title 'Bāla-valabhībhujanga'? It was heard, recited and chanted with pleasure even by the system of Mīmāmsā Philosophy.

Verse 25—Having brought back into life the entire universe by his magic writings resembling notes of morning music,—universe, thrown into the night of unconsciousness by the bites of fanged and venomous serpents, he became a second vanquisher of death—Nīlkantha in his poison-carnivals.

Verse 26—In the country of Rāḍhā he excavated tanks, pleasing the soul and mind of bands of fatigued travellers in the boundaries of natural lands, precincts of villages and forest-tracts. The lotus-beds of these lakes were vacated by female bees, attracted by reflections, appearing on its surface of the lotus-faces of beautiful damsels engaged in bath.

Verse 27—By him has been installed the Divine Lord Nārāyaņa, decorating the surface of the Earth, and serving as the stone-bridge necessary for crossing successfully the ocean of re-birth. It is like the blue mark on the moon-

face of the lady of Eastern Quarters,—the blue lotus worn as ear-ornament by Earth, and the great Pārijāta tree of the terrestrial region, fulfilling all desires.

Verse 28—By him was constructed this highly charming palace, as if, to enter into rivalry with the Kailāsa mountain: this beautiful edifice, having the Srīvatsa-emblem and bearing a dazzling discus (on the top) resembled Lord Hari,—having conquered the Heavens spread the grace of banners in the skies, and seeing its charm, even Lord Siva did not long for the mount Kailāsa.

Verse 29—In that house dedicated to Visnu in the respective inner chambers, he ardently placed the images of Nārāyaṇa, Ananta and Nṛṣiṃha like the three Vedas in the mouths of the creator.

Verse 30—To this Lord Visnu he presented hundred fawn-eyed girls, who produced the delusion that, they were celestial damsels, taking rest on Earth; by sheer glance they brought back to life cupid, consumed by Siva and seemed to be the prison-house of lovers and meeting hall of music, dalliance and beauty.

Verse 31—In front of that temple he excavated a lake, the unique trade-route of religious merit of the world—having water as shady and clear as emerald; in the midst of water it displayed that wonderful temple of Viṣṇu almost exactly as it was under the guise of imagery, and thus shone more brightly than the land of serpents.

Verse 32—He laid all along the boundary of that abode of God an excellent garden,—the essence of world, the container of exudation of delight of the eyes of all men, the resting-place of cupid, fatigued by conquest of the three worlds, and the most renowned excitant cause of love.

Verse 33—By' his dear friend, the foremost of the Brāhmaņas has been composed this eulogy: may this golden girdle rest till the end of the cycle on the loins of his fame, having for its frame the sacred temple!

Verse 34—This eulogy is of Bhatta-Bhavadeva, having 'Balavalabhibhujanga' for another name.

No.-46. Rāmganj Copper-plate of Isvaraghosa,

Place: Ramganj, Dinajpur, East Bengal.

Language: Sanskrit.

Script: Proto-Bengali, akin to those found in the copper-plates of Later Pālas.

Ref.: Sāhitya, Vol. XXIV. (1320 B. S.) pp. 35-43. Inscriptions of Bengal, Vol. III. pp. 149-157.

Metre: Verses 1, 2—Indravajrā; Verse 3—Vasantatilaka; Verse 4—Anustubh; Verse 5—Sārdillavikrīdita.

Account: The copper-plate was first made known by Sti A. K. Maitra and deciphered for the first time by Late Pandit Bachcha Jha of Darbhanga. It was subsequently critically edited by Sti N. G. Majumdar.

(Taken from Inscriptions of Bengal, Vol. III).

# Rāmganj copper-plate of Iśvaraghosa

#### Obverse

# श्रापराकममूलस्य

- 1. ॐ खस्ति । वभव-गन्धिय (१)--लब्धजनमा ि .....
- 2. केतुः। श्रीधूत्तघोषो निशिवासिधारा—नि (व्वा)-(पिता)...
- 3. लेशः ॥ ४ श्वासीततोषि समरव्यवसायसार-(वि)---(कुलि)-
- 4. शच्तवैरिवर्गः। श्रीवालघोप इति घोपक (ला)…(मार्त्त)
- 5. एड-मएडलमिव प्रथितः पृ(थि)व्यां ॥ २\* तस्याभवद्धवल-घो(प)...
  - 6. एडदएडः सुतो जगित गोतमहाप्रतापः। येनेह चोरति...
- 7. दिवाकरेण वज्रायितं प्रवलवैरिकुलाचलेषु ॥ 3\* भवानीवापरा मूर्त्या सीते (व)...(पति)-
- 8. जता । सद्भाषा नाम तस्याभूद् भार्या पद्भेष शार्तिणः ॥ ४४ तस्या ईश्वरघोप एप तनयः हे-
- 9. धामा जयस्येको दुर्दरसाहसः किगपरं कान्त्या जितेन्दुयुतिः। यस प्रोज्जितशौर्यनिज्ञिति(पोः (प्रो)-
- 10. दप्रतापथुतेरास्यम्बाध्यजलप्रणासमितिनं शतुद्धियो विश्रति ॥ 5+ स खलु ढेकरोतः । महामाण्डलि (कः)-
- ११. श्रीमदीश्वरघोषः कुशली । पियोल्लमण्डलान्तःपाति-गाहि-दिरयकविषयसम्भोग-दिगधासोदि-
- 12. कामामे समुपगताशेपराज। राजन्यक। राज्ञी। राणक। राजपुत्रकुमारामात्य। महासान्धिविप्र-
- 13. हिक-महाप्रतीहार-महाकरणाध्यत्त-महामुदाधिकृत-महा-श्राद्मपाद-लिक-महासव्वीधिकृ (त)-
- 14. महासेनापति-महापादमूलिक-महाभोगपति-महातन्त्राधिकृत महा-व्यूहपति-महाद्रण्डनाय-

- 15. क-महाकायस्थ-महावलाकोष्टिक-महावलाधिकरणिक महासामन्त-महाकरुकठवकुर-श्रक्षिकर-
- 16. शिक-दाग्डपाग्रिक-कोट्रपति-हृद्रपति-शुक्तिपति-विषयपति श्रीत्थ -तासनिक-श्रम्तः प्रतोहार-द (ग्रड)-
- 17. पाल खराडपाल दुःसाध्यसाधनिक चौरोद्धरिणक-उपरिक-तदा-नियुक्कक-श्रभ्यन्तरिक-वासाग (1)-
- 18. रिक-सङ्गप्राह-शिरोरिक्कि-युद्धधानुष्क-एकमरक-सोलदूत गमा -गमिक-लेख (क)-दू (तप्र)-
- 19. पणिक-पाणीयागारिक-सान्तिक-कम्मेकर-गीलिमक-शीलिकक-हस्ख-श्रोप्ट्र-नीवल-व्यापृतक-(गो)-
- 20. महिष्यजाविक-वडवाध्यत्तादि-सकत्तराजपादीपजीविनोऽन्यांध चाट-भारजातीयान् स(कर)-
- 21. शु-त्राह्मशमाननापूज्येकं मानयति योधयति समादिशति च विदितमतमस्तु भवतां प्रा(मो)-
- 22. र चतुःसीमापर्यन्तः स्वसम्मोगसमेतः सजलस्थलः सोद्शः सगर्तोपरः सा(म्र)(मधु)-
  - 23. कः सगोक्रलः स(शाद्व)ल-
  - 24. विटपलतान्वितः सहदृध-
  - 25 इः सतरः राजकुलाभाव्य-
  - 26. दारिकादि-समस्तिचिति-
  - 27. ...परिहतसर्व-पीडः श्रचाटभटप्रवेशः श्रकिश्चित्करप्रमा-
- 28. (हाः)...(आ) चन्द्रावर्कतारकित्तिसमकालं यावत्। चन्द्रवार-
  - 29. अग्रीवासुदेवपुसाय भद्दशीनिव्योकशर्माणे । भारर्गवसगोताय-
- 30. ...(य) भद्भि-श्रीव्वर्य-श्राप्तुवानप्रवराय श्राप्तुवानश्रीव्वर्ययामद्ग्र-च्यवनभा-

- 31. (गर्गन)...यहुब्बेंदाध्याथिने नागांगंकान्ती जटोदायां द्रात्या तिलदर्भपविद्य-
- 32. ...(दक)-पूर्वक गगवन्तं शहरभद्दाशम् प्रदिश्य मातावित्रोरात्मनध्य पुग्यकोशियद्देव-
- 33. (ताम्र) शामनीकृत्य प्रदत्तोऽम्माभिः यतः प्रतिपालने महापाल-दर्शनात् स्रपहरणे म-
- 34. (हानर)(क)वतनभयात मध्येरेन दानिवद्यनुगन्तव्यं प्रति-वासिभिः चेलकरेथ साक्षाभयगाविधे-
- 35. (यो) भूय यथादीयमानकरादिगमसाप्रसायोगनयः कार्य इति। भवन्ति चास धर्मानुगंगि-
- 36. नः श्रोकाः । बहुभिव्यमुधा दत्ता राजभिः सगरादिभिः यस यस्य यदा भूभिस्तस्य तस्य तदा-
- 37. फलं ॥ 8° भूमिं यः प्रतिगृहाति यथ भूमिं प्रयद्धति । उभी ती पुरुषयम्मीणी नियतं खर्गगामिनी ॥ 7°
- 38. सब्बेंपागेव दानानां एकजन्मानुगं फलं (।०) हाटकवितिगोरोणां सप्तजन्मानुगं फलं ।। 8∗ पष्टिं-
- 39. वर्षसहस्राणि खार्गे मोदित भूमिदः (।\*) आसोप्ता चानुमन्ता च तान्येव नरकं वसेत्॥ 9\* गा-
- 40. गेकां मुवर्णमेकं भूगेरप्येक्महलं (।\*) हरमरकमायाति यावदाहूति-संग्रवं ॥ 10\* श्रन्यदत्तां-
- 41. द्विजातिभ्यो यन्नाइच युधिष्ठिर। मही महीभुजां श्रेष्ठ दानाच्छ्रेयोऽनु-पालनं ॥ 11\* खदत्तां प-
- 42. रदत्तां वा यो हरेद्वसुन्धरां। स विष्ठायां कृमिर्मूखा पितृनिः सह पच्यते॥ 12\* वापीकूप-स-

- 44. तान् भाविनः पार्थिवेन्द्र(न्द्रा)न् भूयोभूयः प्रात्य(ध)यत्येप रामः (।॥) सामान्योऽयं धर्मसेतुर्द्र-
- 45. पाणां(नां) काले काले पालनीयः क्रमेण ॥ 14\* इति कमलदला-म्युविन्दुलोलां श्रियमनुचि-
- 46. (त्य म)नुष्यजीवितं च। सकलिमदमुदाहतं च बुष्या निह पुरुषेः परकीर्त्तयो विलोप्या(ः)।। 15\* इ-
  - 47. (ति) सम्वत् ३५ मार्गदिने १

#### Translation

Let there be welfare to all of you !

Verse 1—From the ruler of Rāḍhā was born the illustrious Dhūrtaghoṣa, as terrible as the hot-rayed Sun and a banner to the family of kings: by the edge of his sharp sword he extinguished completely the pride of his host of enemies.

Verse 2—From him sprang the prosperous Balaghosa who extirminated the host of adversaries by the thunderbolt of shining scimitar, eager to take part in military activities; this king renowned on Earth was, as if, the orb of the Sun, emanated from the lotus-bed of Ghosa race.

Verse 3—His son Dhavalaghosa, whose glory was sung in ballads throughout the world was of unbearable prowess: this unique Sun, dispelling the darkness of clashes was a veritable thunderbolt to his mountain-like powerful enemies.

Verse 4—Like Laksmi, the spouse of Visnu he had a consort Sadbhāvā by name; a second Pārvatī in appearance, she was as devoted to her husband as Sitā.

- 31. (र्गाव)...मपुर्वदाश्याधिन सार्गावंकारती अटोदायां कात्वा
- 32. ...(६४)-पृथ्वेत भगवन्तं राह्मभक्षत्रम् गातावियोगामनधः पुग्वयशोभिरद्ये-
- 33. (गाम) शामगोष्ट्रम प्रश्लोडमानिः सनः शिल्यामने महापण-
- 34. (हानर '(व)क्तनभयात गुर्ध्वरेष दानिविष्ममुगन्तरमं प्रति-वाशिशः ग्रेसररेथ माहाश्रवणविषे-
- 35. (या) भूव यवादीवगानश्चादिगमनाप्रज्ञाकीयनदः वार्व दृति। भवन्ति यात धर्माजुर्गाग-
- 36. नः श्रोराः । बहुभिष्येगुपा दत्ता राजिनः नगरादिनिः दमा यस्य यदा भूमिमास तस्य तदा-
- 37. पर्त ॥ 8° भूमि यः प्रतिगृशाति यथ भूमि प्रयद्यति । उभी ती पुण्यास्मीषी नियतं स्वर्णगामिनी ॥ 7°
- 38. सम्बेषागेव दानानां एकतन्मानुगं पत्तं ( 10 ) हाटकवितिगारोणी सप्तजन्मानुगं पत्तं ॥ 8 \* पति-
- 39. वर्षेनहसाणि सार्थे मोद्धि भूमिदः (।") भागिसा चानुमन्ता च तान्येव नर्षे वर्षेत् ॥ 9\* गा-
- 40. गेकां मुवर्णनेकं भूगएप्येक्गहलं (।\*) हरमरवनायाति यावदाहृति-संववं ।। 10\* अन्यद्तां-
- 41. द्विजातिभ्यो यताद्रस युधिष्टिर। मही महीभुजो श्रेष्ठ दानाच्यु योऽनु-पालनं ॥ 11\* सदलां प-
- 42. रदत्तां वा यो हरेद्रग्रन्थरां। स विष्टायां कृमिर्मृत्वा वितृतिः सह पच्यते॥ 12\* वापीकूप-स-
- 43. इस्रेण अधनेधशतेन च । गर्वा वोटिप्रदानेन भूमिहर्ता न शुध्यति ॥ 13\* सर्वाने-

- 44. तान् भाविनः पार्थिवेन्द्र(न्द्रा)न् भूयोभृयः प्रात्य(र्थ)यत्येष रामः (। । ) सामान्योऽयं धर्मसेतुन् -
- 45. पाणां(नां) काले काले पालनीयः क्रमेण ॥ 14% इति कमलदला-म्बुबिन्दुलोलो श्रियमनुचि-
- 46. (त्य म)नुष्यजीवितं च। सकलिमदमुदाहतं च युष्वा निह पुरुषे: परकीर्त्तयो विलोप्या(:)।। 15\* इ-
  - 47. (ति) सम्यत् ३५ मार्गदिने १

#### Translation

Let there be welfare to all of you!

Verse 1—From the ruler of Rāḍhā was born the illustrious Dhūrtaghoṣa, as terrible as the hot-rayed Sun and a banner to the family of kings: by the edge of his sharp sword he extinguished completely the pride of his host of enemies.

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Verse 3—His son Dhavalaghosa, whose glory was sung in ballads throughout the world was of unbearable prowess: this unique Sun, dispelling the darkness of clashes was a veritable thunderbolt to his mountain-like powerful enemies.

Verse 4—Like Laksmi, the spouse of Visnu he had a consort Sadbhāvā by name; a second Pārvati in appearance, she was as devoted to her husband as Sitā.

Verse 5—May her son Isvaraghosa, immitable by indomitable valour, beating the splendour of the Sun, and defeating even the moonlight by loveliness be victorious! As this man, reputed for his valour crushed the enemies by his outstanding heroism, their wives bore faces, tarnished by continuous flow of tears.

Now from Dhekkari, the Mahamandalika, the illustrious Isvaraghosa being in good health, after having shown respect to the Brahmanas and Karanas duly honours, informs and orders all the vassal kings, feudatory chiefs, Ranakas, princes, ministers-in-charge of princes, minister-in-charge of war and peace, High Chamberlain, keeper of Records, keeper of the toyal seal, chief accountant, supervisor of works, Commander-in-chief, chief attendant, provincial governor, Mahātantrādhikṛta(?), General, Chief justice, Head clerk, Mahavalakosthika, army chief, vassal chief, Mahakatuka, chief scribe, officer concerned with oaths, police officer, commander of a fort, superintendent of a market, Head of a Province, Head of a district, Autthitasanika, guard of an inner apartment, judge, superintendent of repairs, superintendent of ecclesiastical affairs, police officer, Viceroy, employee of the Viceroy, confidential assistant, officer dealing with residence, body-guard carrying sword, guard protecting head, chief archer, Ekasaraka (?), khola, messenger, coutier, writer, despatcher of messengers, officerin-charge of deink-houses, Santakika (?), artisan, custom

receiver on highways, eustom officer, officers engaged over elephants, horses, camals, fleer, and those who are in charge of cows, buffaloes, goars, sheep and mares—all of whom are dependent on his Royal Highness, and others belonging to the class of Cāṭas and Bhāṭas, who have assembled in the village of Diggāsodikā within the Gālliṭipyakaviṣaya of the Piyollamaṇḍala:

But it is known to you that this village, having its four boundaries, with all that belongs to it, with land and water, including its surface, along with pits and barren tracts, mango and honey, cattle stations, grass, branches and creepers, markets and bathing places, trees and all the land...together with income accruing to the royal family, being free from all forced labout, not to be entered by Catas and Bhatas, and free from all sorts of taxation is given by us by means of a copper-plate after having bathed in the river Jatoda on the Marggasamkranti day and touched sesame, kuśa, and holy water, swearing on the name of Lord Siva for the increase of merit and fame of myself and my parents to last as long as the Sun, Moon, stars and the-Earth endure to Bhattasrinibbokasarmman, an immigrant from Candavara, son of Sri Vasudeva..., belonging to-Bhargava Gotra and Yamadagni, Autvva and Apnuvana Pravaras...and a student of the Yajurveda.

Therefore, taking into consideration the fact that its preservation leads to great merits and confiscation entails the

risk of falling into Hell, this gift should be approved by all. In accordance with this order, the neighbours and tillers of the soil, also, should regularly pay the taxes and all other dues payable by them to the donee. Thus run the verses, enjoining Dharma on this matter.

Verses 6-7-See English rendering of other Inscriptions.

Verse 8—The fruit, accrued from gift of other things lasts only for one birth: the fruit, achieved from grant of gold, land and a girl of eight, however, lasts for seven births.

Verses 9-12-See English rendering of other Inscriptions.

Verse 13—A confiscator of land is not purified even by excavation of thousands of lakes and wells, performance of hundred Asvamedha sacrifices and bestowal of crores of cows.

Verses 14-15—See English rendering of other Inscriptions. On this first day of Agrahayana in the thirty-fifth regnal year.

### Notes

Verses 1-5. The translation is according to the restorations, made by Pandit Bachchā Jha. Sei N. G. Majumdat, however, thinks that as the letters are too far worn out, it is not possible to make out any reading with certain degree of certainty at many places. The reading of the verses, as adopted by him is given below:

- 1. अ सस्ति। वभव-गन्धिय(१)-लब्धजन्मा वि ···
- 2. केतुः। श्रीधूर्त्तघोषो निशितासिधारा-नि(व्की)-(पिता)...
- 3. लेशः ॥ श्रासोत्ततोपि समरव्यवसायसार-(वि)...(कुलि) '
- 4. शत्तवरिवर्गः। श्रीवालघोप इति घोपकु(ला)...( मार्त )
- 5. एउ-मएडलिय प्रथितः पृ(थि,व्यां ॥ तस्याभवद्भवलघो(प)...
- 6. ग्डदगडः मुतो जगित गोतमहाप्रतापः। येनेह चोरित ...
- 7. दिवाकरेण वजायितं प्रयलवैरिकुलाचलेषु ॥ भवानीवापरा मूर्त्या सीते(व) पति-
- 8. व्रता। सद्भावा नाम तत्थाभुद्धार्या पद्मव शार्तिनः।। तत्था ईश्वरघोप एप तनयः हे-…
- 9. धामा जयत्येको दुर्दसाहसः किमपरं कात्या जितेन्दुद्युतिः। यस प्रोर्जित-शोर्यनिर्जितरिपोः (प्रौ)-
  - 10. दप्रतापश्रुतेरा,स्यम्बाप्पजलप्रणालमलिनं शत्रु क्षियो विश्रति ।

As regards the Donar Isvaraghosa, Sri Mazumdar says:
"The donar Isvaraghosa does not possess any of the titles of a paramount sovereign. Indeed he has not even the epithet of a king although curiously enough, he arrogates to himself the privilege of issuing orders to Rājans, Rājñīs, Rāṇakas, Rājaputras and so forth, who are supposed to be under his authority.......Mr. Maitra has brought forward two important data from the Rāmacarita in this connection:

Firstly, Dhekkarī, whence this copper-plate was issued by Isvaraghosa was the seat of one of the Sāmantas or a vassal hing (of the Pālas); and secondly these Sāmantas were known as Mandalādhipati, which is the same as 'Māndalika', He, therefore, concludes that Isvaraghosa, the Mahāmānda-

lika held the position of a vassal king under the suzerainty of the Pāla dynasty."

Dhekkarī, Jaţodā and Candavāra—Mm. Haraprasad Sastri and Sri A. K. Maitra want to locate these places near Katwa in Burdwan district. Sri N. N. Vasu thinks that as the river Jaṭodā is mentioned in the Kālikāpurāṇa as flowing through Kāmatupa, the two places Dhekkatī and Candavāra should be located in the Goalpāra and Kāmatūpa districts of Assam. Sri Majumdar suggests that, Candavāra may be the same as Chandwar near Etawa in U. P., well known from Muhammadan historians.

# No,-47. Kamauli Copper-plate Grant of Vaidyadeva

Place: Kamauli, District Varanasi, U. P ..

Language : Sanskrit.

Script : Old Bengali.

Metre: Verses 1,2, 6, 24, 32—Ātyā; Verses 3, 25, 27, 28, 29, 30, 33, 35—Vaktra; Verses 4, 8, 9, 11, 12, 13, 15, 16, 18, 20, 26, 31, 34—Sārdūlaviktīdīta; Verses 5, 23—Rathoddhatā; Verse 7—Upajāti; Verse 13—Vasantatilaka; Verse 14—Hāriņī; Verse 17—Mālinī: Verse 21—Vamsasthavila; Verse 22—Mandāktāntā.

Account: In 1892, 25 copper-plates, containing inscriptions were recovered from the village Kamauli, situated near the confluence of the Ganges and Varuna. The inscribed plates were sent by Mr. Brereton, District Magistrate of Varanashi to Principal Venience of Varanashi

- तिकरणः साम्राज्य-विख्यातिभाक्। तेने येन जगत्त्वये जनकभू-लाभाद् यथावद्यशः कौणी-नायक-भीम-
- रावणवधाद्युद्धार्णवीक्षंघनात् ॥ ४
   यस शुद्धसच्चिः पुराभवद्वोधिदेव इति तत्त्ववोधभः ॥
   विश्वगेव वि-
- 7. दितोऽद्भुतैर्गुणैषिकमतात्मसद्दशः चितावर्थं ॥ 5 श्रस्य त्रतापदेवी पत्नी धर्मर्दि-कोर्त्ति-विश्रान्तिः
- 8. आसीदसीम-कान्तिः सन्तोषस्याकृतिः पत्युः ॥ ६ अभृदमुष्यान्तनयोऽस्य विश्रुतः
- 9. श्रीवैद्यदेवः पुरया श्रिया युतः । यदुच्छलत्-कीर्त्त-श(स)रोवरोद(रे) पद्माद्भुराभः शिव-भूधरो
- 10. भवत् ॥ ७ देवज्ञेषु च तक्क्षेषु च जनुर्द्दिष्टस्य दिष्टि-श्रुते-रत्र-स्वप्र-धृतीजर्भा टिल्परिसटेहरम्
- च्य संमूर्विद्यतं ।
   किञ्जैतन्त्रिज-चन्धुवृन्द-नयन-प्रोद्भूत-हर्पाम्बुम्भिः
   पारक्य-प्रसर-प्रताप-दहनस्याभृद्विन-
- 12. व्वीपणं ॥ 8 मोयं रामनरेन्द्रजस्य सचिवः साम्राज्य-लद्द्यी-जुपः प्रख्यातस्य कुमारपालनृपते-
- 13. श्वितानुह्योऽभवत्। यसाराति-किरीट-हाठक-कृत-प्रासाद-कग्ठीख-प्रास-लास-वशादपैष्यति

14. विधीर्विम्बाइस्पी मृगः ॥ 9

सचिवसमाज-श(स)रोज-तिग्मभानुः प्रसर्यशोऽम्बुधिरेष वैद्यदेवः

स-

15. हज-बदान्यतयैव चम्पकेशः सजन-मनः-कुमुदेषु शीतरस्मि,श्म)ः ॥ 10 यस्मानुत्तर-वज्ञ-सन्नरजये नीवाद-

16. होई। रव-लस्तै ईंक्क रिभिध्य यमचितं चेमास्ति तद्गम्यभूः । किछोत्पातुक-केनिपात-पत्तन-प्रोत्सर्पितैः

17. सीकरें-राकाशे स्थिरता कृता यदि भवेत् स्थानिष्कलङ्घः शशी ॥ 11 गौडेशस्य कुमारपालनृपते-

18. हिन्दीर्थ-तेजस्पतेः सैलोक्योदर-पूरि-मृरियशसः प्रज्ञानवाचस्पतेः । सप्ताङ्गद्धितिपाधिपस्वमभितः

19. संचित्रयन्तुग्रधीः
प्राणेभ्योप्यतिवन्धुरस्य सचितः सोऽभूद्गुणि-प्रामणीः ॥ 12
एतादशे(शो) हरि-हरिद्धवि स-

त्कृतस्य

20. श्रीतिम्ग्य-देव-नृपतिर्विकृति निशम्य। गीडेश्वरेण भुवि तस्य नरेश्वरत्वे श्रीवैद्यदेव उठकीर्ति-

21. स्यं नियुक्तः ॥ 13 स्रजमिव शिरस्यादायाद्यां प्रभोहर(ह)तेजसः कतिपय-दिनैद्दंता जिच्छाः प्रयाणमसी 22.

तमवनिषति जित्वा युद्धे वभूव महोपति-र्मिजभुज-परिष्प(स्प)न्दैः साद्गाद्वस्पति-विक्रमः ॥ 14 ए-

- 23. तस्य प्रवर-प्रयाण-समये पांशूत्करेः स्थाएडल-प्राये व्योमतलेक -सिक्षगण-
- 24. र्लब्धोऽह्यि,-योनश्रमः । क्रिज्ञाच्चि-द्वय-गोपनेन करयोरन्यकियाखद्ममः । सुत्रामा नय-
- 25. नानिमीलनकरं कम्मे स्वकं निन्दति ॥ 15 दोर्श्वारणिजे हवि-र्भुजि भटबातेन्धनैरेधिते
- 26. संप्रामाध्वर-पूजिते रिपुशिर:-श्रेणीलसत्-श्रीफलै:।
  कृत्वा होमविधि पर-द्विति-भु-
- 27. जा दत्वाय पूर्णीहृति लब्धोदमयशो-महत्फलमसी श्रीवैद्यदेवो वभौ ॥ 16 यदु६-समरमध्यात् खड्गधातो-
- 28. त्पतद्भिः

  पर-सभट-शिरोभिन्योम कीर्णं निरीद्य ।

  भटिति विसर-राहु-स्यूह्धी-विभ्यद्धः

  ख-
- 29. हचमि रजोभिः प्रोड्झयन् स्वं जुगोप ॥ 17 चन्द्रस्योद्भवभूमंहोधस(श)रगां सत्त्वप्रधानाशयः पा-
- 30. हाथी-महितः स्फुरद्रसमयः सोऽयं गभीरः परः । स्नानां निलयः १ यः कुलगृहं खान्तस्थित-

३१. नादेवं नहरोऽन्युवेन्यादे यहावारोऽवया संदेश ॥ ॥ इन्देशकारियाँचे विनयोऽ

- 3=-द्वित्तेन्द्रपतिर्दर्गिर्द्यपतिर्दिः स परपापतिः । वित्तेतेनि विरोपनान-विषयाः
- 33. प्रायः प्रसिद्धेशीतार् ब्रायः स्थितेषार्थः ।। १० व्य भीद्भदेव द्वानुसभूः
- 34. थोरामभद्रागुणप्रायस्त्रत(त)दसीम-निर्मलगुणै(र्थ)म्भविन्योलिक्ष्यः।
  दानैः सत्फलपञ्चवैद्विज-
- 35. क्ल-श्रीत-प्रदानेश्वि ह्यातः कल्पमहोदद-प्रतिकृतिहेन्दिर्ग-पद्मश्याः ॥ 20 व्याम-
- 36. वत् कीवि(शि)फ-संहको गुनिम्र्युणीन्द्रमुख्यो निजगोस-पूरवः ।
  पयोजजनमास्ययय-भ्रम-श्रमाद
- 37- यदास्य-पद्मे पु सुखं गिरा स्थितं ॥ 21 .
  एतद्व'शे महति भरतः प्रादुरागीत् द्विजातिभीव-प्रामे
- 38 प्रविसरयसाः(शाः) शागनीमे परेन्द्रगो । अ(या)स्तामन्यद्गुण-गगाएयानगाएगानगाःगाः, यत्राम्रोऽ-

- 39. पि स्फुटति निखितः किञ्जि (तिव)पाणां प्रपद्यः ॥ 22. श्रम्य विप्र-तिलको युधिष्ठिरः पुत्र इ-
- 40. त्यभवत् सुधीश्वरः । शास्त्रवैदपरिशुद्ध-बोधभूः श्रोतियत्व-वित्तसद्-यशोनिधिः ॥ 23 पाइ ई)-
- 41. ति धर्मपत्नी धोरवरस्यास्य चित्त-विधान्तिः। श्र(श्रा)मींदसीमकान्तिः शीलौदार्यश्री(थि)यां
- 42. वसितः ॥ 24
  पूर्व-पूर्वजनुजर्जनम-कम्मीपाकादभूत् सुतस्तस्यैतस्यां द्विजाधीस(श)-पूज्यः श्रीश्रीध-
- स्थिषु अमणात् श्रुताध्ययनतो दानात्तथाध्यापनाद-यहानां करणात् व्रतेकचरणात् सर्व्वी-
- तरः श्रीतियः॥
  प्रातम क्रमयाचितोपवसनैध्येन खयं गुग्गुलोराक्पीद्वरदः कृतोल हि कलौ श्री-
- 45, सोमनाथः प्रभुः ॥ 26 वस्म-व्रद्ध-विदां मुख्यः सर्वाकार-तेपोनिधः । श्रीत-सार्त्त-रहस्येषु वागीश इव वि-
- 46. थुतः ॥ 27 एतस्मै शासनं प्रादाद्वैद्यदेव-द्वी(द्वि)तीश्वरः । वैशाखे विष्णु(व)त्याश्च स्वर्गार्थं दृश्वितरे ॥ 28
- 47. खिस्त इंसाकोश्ची-समावासित-श्रीमज्ञयश्वन्धादारात् परममाहेश्वरः परमवैष्णवः (वो) महाराजाधि-

- 48. राजः। परमेषरः परममहारकः। श्रीमान् वैद्यदेवदेवः कुरासो। श्रीप्राग्ज्योतिपमुक्ती। कामस्प-
- 49. प-मएडले। वाडा-विस (प) ये भट्ट-गङ्गाधर-भुक्तक। शान्ति वडा-मन्दरा-प्रामीय। यथा-प्रधान-प्रतिवासि। चट्टभट्ट-विस-
- 50- विज्ञकादि-ज(जा)नपादान् क्षेत्रोध प्यात्यागं मानयति । वोधयति समादिशति वः नतमन्तु भवतां । एतत् द्वयं-
- 51. चतुः-शी(सी)माविद्धप्तं। परिवो(रो)ध-शुद्धं श्रवश्मद्द-प्रवेसं(रा) सजलस्थलं। भृष्टिद्धद्रश्च श्रकिचित्करप्राह्मं। चतुर्थाब्द-
- 52. सं वैशास-प्रथमादिना (१) गुगगुली धीश्(धी)धर-शर्मिए चतुः-शतिकं शासनीकृत्य प्रदत्तमसाभिः वदेवस्मिन्-
- 53. विधेया भवेतेति। सं ४ सूर्यगला वैशाख-दिने १ नि॥ पन्तिवडा-मन्दरा-प्रामयोरेकीभूय ऋष्टसीमा-
- 54. त्रिनय (१) कृतः । पूर्व्यदिशस्त्राधत् दिग्दारिडधरमादाय यावर् प्रिमकूलभीमा । ऐशानदिशः शिक्षित्राध-
- 55. र-शी(सी) मा-लेहवडा मोग्ये बंसपलाम् १॥ उत्तरिशः कोल्डुवाडोहीनडजोलो-नवधरा-शो(सी) मा॥
- 56. शिखडाशिल-गुडिमोग्यं किश्चिदतिकम्य जयरावि-पोला वर्णेपोला विरामाद वाय-
- 57. व्यदिस(श)पिपामुएडा अश्वत्यशी(सी) मा श्रमहा-वीवील । युदि पोलिरि-पूर्विधर-कुलाचापडि श्र-
- 58. प्रवल-पुराण-धम्मील पिधमायावत् पिधमिदशः-शो(सी) मा किधिदरिकत्या (?) नेऋं स्विदिशो ध-
- 59. म्मीलिमादाय नैपोश्दरारयो विवादभूमेर्नाध्यद्वेमादाय लच्छवडा-स्थितक-वाटीसंगेत-पाटचम्पकः शी(सी)मा वे-
- 60. सवनी-पटानवपत्त । दिस्णिदिशः कुम्भकारभोग्यविहः शो(शी) मा कोएटोहाहाद् धवोलपावत् हेलावना-मुएडमा-

61. दाय दिग्दारिह यावत् । श्रिप्तिशः सीमा । एवं श्रष्टसोमा ॥ द्वितीय-पटकस चतुर्श-पड्क्खाः ॥

सन्तिपाट-

- 62. क-संज्ञन्तु मन्दरात्रामसंयुत-वडाविस(प)य-सम्बद्धं भृच्छिद्रेशेति निश्चयात् ॥ 29 सर्वियोपाय-संयुक्तं करोप-
- 63. स्वर-वर्जितं। यावचदार्थं संभोग्यं यावदिच्छा-कियाफलं। जलस्थलखिलारणय-वाद-गोवाद-संयुतं॥ 30 कोष्ट(ष्टे)य-
- 64. श्र करिष्यति खयमिदं यः कार्यिस्यत्यसी प्रतिद्वापमभ्युदीद्वय निर्ये कल्पान्तरं स्थास्यति । यः श्राध्यः परिपा-

(तृतीय फलक)

- 65. स्मित सुतैर्विन्तैः स वर्द्धिस्य(व्य)ते स्वक्षेकिं परिभुज्य यास्यति चिराद्विष्णोर्व्वरेण्यं पदम् ॥ 3 : याबद्धास्कर-हिमकर-
- 66. तारा-भूधर-प(यो)धि-यमुधाद्याः । ताबद्विलश(स)तु मृपतेः कीर्तिः श्रीवैद्यदेवस्य ॥ 32 इमां राजगुरोः पुतः श्रीमुरारेद्धि-
- 67.
  पद्मागर्भोद्भवधके प्रशस्ति श्रीमनोरथः ॥ 33
  देवोयं रिपुचकविकमकथा-प्रसर्थि-दोविभ्रमः
  शक्षद्विश्व-

- 68, परिभ्रमनवनवोन्मीलद्यशा(शाः)श्रोधरः । एतस्मै मुदितो द्विजाति-पत्तमे धम्माधिकारार्ष्यित- श्रीगोनन्दन-कोवि-
- 69. दैकवचसा प्रादादिदं साशनं (शासनं)॥ 34 कर्णभद्रेण भद्रेण शिल्पिनानलपञ्जद्भिना। ताम्रं विनय-नम्रेण निर्मितं
- 70. साधु-कर्मणा ॥ 35 एताहरी मुनिवचनानि भवन्ति । खदतां परदत्ताम्या यो हरेत वसुन्धरां । स विष्ठायां कृमिर्भूता-
- 71. पच्यते पितृभिस् सह ॥
  गामेकां स्वर्णमेकम्या भूमेरप्यक्रमहुलं ।
  इरन्नरकमायाति यावदाहू-
- 72. त-संग्रवं ॥
  वहुभिष्वंसुधा दत्ता राजभिः सगरादिभिः ।
  यस्य यस्य यदा भूमिस्तस्य तस्य तदा फ-

73.

## Translation

Our obeisance to Lord Vasudeva !

Verse 1—May Hari, the measuring pillar of space, pitcher for preservation of seed in the shape of universe,—having a frame extending upto the ends of quarters and assuming sportively the shape of a boar be victorious!

Verse 2—In ancient times in the family of Sun, the eight eye of this Hari was born the ruler of earth Vigraha-pāla,—supreme, being prosperous in every respect.

Verse 3—He had a minister Jogadeva, by name; foremost of all the knowers of sciences; he inherited his ministerial office and shone by the valour of his arms.

Verse 4—That king Vigraliapala of resplendent personality had a son Rāmapāla, who being highly famous, due to restoration of (lost) empire was, as if, the moon, springing from the ocean of Pāla dynasty; by regaining his anscestor's lost kingdom (the daughter of Janaka); slaying the chieftain Bhīma resembling Rāvana and crossing the sea in the shape of battles, rightly did he spread his reputation in the three worlds.

Verse 5—In ancient times, of that king there was a minister, Bodhideva by name, pure by nature and a knower of all types of secrets; well-known in all quarters, due to his astonishing qualities, he defeated in the world his equals.

Verse 6—His wife Pratapadevi was the resting place of his religion, prosperity and reputation; highly graceful, she seemed to be the incarnation of her husband's pleasure.

Verse 7—In her was born the son Vaidyadeva, famous and exceptionally beautiful; the mount Kailasa looked like a lotus-bud in the lake of his rushing reputation.

Verse 8—Hearing the joyous sounds of sooth-sayers and suitors at the time of his birth the enemies of his soldiers gave up their food, sleep, fortitude and fainted; the fire of prowess, also, belonging to his host of enemies

became completely extinguished by tears of joy, flowing from the eyes of his numerous friends.

Verse 9—This Vaidyadeva became a minister to the liking of the notable king Kumārapāla, son of emperor Rāma and an enjoyer of royalty; the deer, formed in the orb of the moon runs away (as if) through fear of being swallowed up by the lions, represented on the palace, made of gold, taken from diadems of his enemies.

Verse 10—This Vaidyadeva, an ocean of extending fame,—a veritable Karna by his natural charitable disposition was (as if) the Sun to the lotus of association of ministers and moon to the lilies in the shape of minds of noble-souled persons.

Verse 11—If the quarter elephants, frightened to hear the tumultuous noise of his navy at the time of his conquest of Southern Bengal did not move, it was due to the fact that they had no place to go. If, on the other hand, the water-sprays, thrown up by tossing of his working oars could remain fixed in the heavens, then the orb of the moon could have become stainless.

Verse 12—Endowed with a keen intellect and foremost of the virtuous, that minister, sternly keeping in mind (the welfare of) the kingdom in all its parts was dearer even than life to king Kumārapāla, lord of the Gauda, who filled up the three worlds by his massive fame and who was Sun in respect of strength of arms and Jupiter in intelligence.

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Verse 13—On hearing the hostility of much-adored king Timgyadeva—lord of the East, this highly famous Vaidyadeva was appointed a ruler of that land by the Emperor of Gauda.

Verse 14—Carrying on his head, like a garland the orders of his master, endowed with a strong personality, this victorious one, having the valour of Indra led a quick successful march for a few days and after defeating that monarch (Timgyadeva) by the energy of his own arm, himself became the ruler.

Verse 15—At the time of his victorious march, the skies being covered by dusts attained the state of sacrificial places and the steeds of Sun had to experience the trouble of undertaking a journey on foot, and as Indra had to cover his two eyes with his two hands, which were unable to do other duties, he censured, his own deed, leading to non-closure of eyes (leading to birth as a God, who cannot close his eyes).

Verse 16—By placing the offerings of bright Sri fruits in the shape of rows of enemy-heads in fire, produced from (rubbing of) sacrificial sticks in the shape of mighty arms,—led by faggors in the form of bodies of warriors and honoured in sacrifices of battle-fields, and by throwing in it the final oblation of the hostile ruler of Earth, Vaidyadeva attained fruit of great reputation and shone.

Verse 17-Seeing the sky covered with heads of brave

fighters belonging to his enemy-camp,—heads, thrown up by violent thrust of swords from terrible fields of battle, the Sun, being afraid, taking them for a ring of Rähusscreened even his own lastre by dusts and thus concealed himself.

Verse 18—He was the birth-place of pleasures (like Ocean, the source of moon), the refuge of kings (like Ocean, the shelter of mountains), the abode of highest fortitude (like Sea, the dwelling-place of large animals), waited upon by ministers (like Ocean, beautiful at the bottom), full of vivacity (like Ocean, full of flowing water), deep in knowledge (like the fathomless Sea),—was the master of jewels (like Ocean, the resort of gems), the abode of fortune (like Ocean, the house of Lakṣmī) and was a staunch devout of Viṣṇu (like Ocean with Viṣṇu reclining underground). Had he been the shelter of dullards (water) or had he been vanquished by others (crossed by men), then he would have resembled Ocean in all respects.

Verse 19—He was Vrhaspati in knowledge, Sun insplendour, Visnu in personality, Ocean in fortitude, Kuvera
in riches and Karna in bestowals. These have been mentioned because they have gained currency as the standards
of comparison in speech; really, however, as he possesses
all the qualities we describe him as comparable only to his
own self.

Verse 20-Vaidyadeva had a brother Buddhadeva, by name, who resembled Laksmana through his countless good qualities. An abode of richness in piety and conduct, he, shining in fame, springing from prowess of his arms was regarded as an image of wish-fulfilling tree due to his gifts, generating good fruits and thus resembling twigs and also due to pleasure given to birds in the shape of Brahmins.

Verse 21—In ancient times there was a sage named Kausika, the foremost of ascetics and the progenitor of a race. In his lotus-face, Sarasvatī, fatigued through wandering in the faces of Brahman rested with pleasure.

Verse 22—In this illustrious family was born a twiceborn named Bharata; his fame spread far and he lived in the strongly administered village of Bhāva, within Varendrī. There is no use enumerating his other qualities: the entire collection of sins disappears at the mere mention of his name.

Verse 23—This Bharata had a son named Yudisthira,
—the ornament of the Brahmins and the foremost of the
learned; his intellect got refined through knowledge of
Sastras and he was the repository of shining fame, springing from proficiency in Vedic rites.

Verse 24—This great scholar had a consort Pāyī, by name—the delighter of his heart. She was exquisitely beautiful and was the abode of good conduct, modesty and grace.

Verse 25—In her Bharata produced a son Sridhara, adored by great Brahmins through merits of deeds done in cycles of previous births.

Verse 26—This Śrīdhara, an observer of Vedic rites, famed for pilgrimage, study of the Vedas, gifts, teachings, performance of sacrifices and observance of vows pleased the lord Somanātha after drawing him out in Iron Age from Guggula tree by the observance of 'ayācita' vow and continuous fasts.

Verse 27—The foremost of the scholars, well-versed in Brāhmaņas and Upaniṣads and a repository of all types of ascericism, he, through mastery in the secrets of the Vedas and Smṛtis, attained fame like Vṛhaspati.

Verse 28—To this Sridhara was delivered a grant by Vaidyadeva, the ruler of the Earth, desirous of attaining Heaven on the last day of Baiśākha,—an eleventh day of the moon.

Prose portion—The reading is erroneous. For this, and also for the use of a great number of proper names, it is not possible to render this portion into English,

Verse 29-30—The villages of Santipāța and Mandarāgrāma, situated within the jurisdiction of Baḍāviṣaya, villages, along with all sources of income, free of rent and taxes and inclusive of waters, lands, swamps, forests, roads—and lanes (are being donated) for ever in such a way as the donce may enjoy the fruits according to his own sweet will.

Verse 31—The man, usurping these or causing to seize these wrongfully will see the destruction of his children and family and will remain in hell for a full cycle. The fortunate, protecting it, on the other hand, will thrive with sons and riches and after enjoying heaven will attain salvation.

Verse 32 - May the fame of king Vaidyadeva shine so long as the sun, moon, stars, mountains, seas and the Earth remain!

Verse 33—This eulogy was composed by Manoratha, born of the womb of Padmā and son of the Brahmin Murāri, venerable preceptor of the king.

Verse 34—The graceful movements of atms of this . king longed for manifestation of valour of his enemies (i.e. was eager for a trial of strength with his foes); the reputation of the donee Srīdhara expressed itself differently as it travelled throughout the length and breadth of the universe. This king, being pleased, donated this grant to such a leading Brahmin at a single word of the learned judge Gonandana.

Verse 35—The copper-plate grant was inscribed as a result of noble deeds by the highly intelligent, modest and good artist Karnabhadra.

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